

THE PSALTER OF
THE CHURCH

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THE PSALTER OF THE CHURCH

THE SEPTUAGINT PSALMS COMPARED
WITH THE HEBREW, WITH
VARIOUS NOTES

BY

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INTRODUCTION

IT has pleased the Divine Author of the Psalter and Director of the devotions of the Church that the form of the Psalms in liturgical use should not agree exactly with what has been called the Hebrew Verity. There is no clear reason why it should. Our Church provides its English-speaking portion with one version as the book of O. T. prophecy, and another for those acts of public and private devotion which are learnt in great measure from the Psalms, and find only in them the proper vehicle. But this double form seems peculiar to us. The divergence of the Church Psalters from the original was not due to any intentional accommodation to purposes of worship; for the Greek text would have been their basis whether identical with the Hebrew or not, and moreover the variations are not such as at first appearance bear at all on liturgical propriety, being very miscellaneous in character, and to a great extent the result of misreading and ignorance.

Still the providential fact remains that no strict or scholarly version such as Jerome's has been employed for the main Church purpose; and it may I think be justified, or at least felt to be reasonable by those who compare the Vulgate with Jerome's or our P.B. Version with the Authorized. It is felt (and the propriety in a general way is not denied) that the Church use of the Psalms differs from that of other Scripture. In lessons she listens to a voice outside her; in using the Psalms she speaks herself. By what right and in what sense she speaks in their words is a question which would lead into theological argument out of

place here. But as she is speaking herself, so in the manner of expression is a certain spontaneity and originality convenient which is not required elsewhere. The Church Versions speak for themselves with the voice of an original. More cultivated renderings can only throw off the feeling of bondage to an original outside them by effort of ingenuity and at some cost of simplicity and directness. The ruder versions attain the freer tone in different ways. The Vulgate (as the LXX) mainly by a bold rendering reproducing fearlessly as far as possible (and it is far more possible to them than in a modern language) the form of the original, and so speaking as with the tone and authority of an original without anxiety about the finer shades of meaning. Such a method is not possible to modern languages with their limited choice of arrangement of words, nor to translators with a conscience sensitive to the yoke of greater knowledge. Artifice is necessary now, and no mere *ars celandi artem* can stand the searching test of devotional use. The PB. therefore has a different method, it employs paraphrase very freely. The translator appropriates and digests the sentence, and issues it remoulded as the expression of his own thought. It is a perilous method, not one to be adopted in cold blood. The more delicate points of expression are brushed away, and it shows the immense depth of life in the Psalms, as it certainly shows too how wonderfully this translator has made them his own that his words come home so perfectly in power of truthful tenderness. These versions have about them something of the charm of natural scenery, like the cedars of Libanus which the Lord hath planted. If such things are not grown nowadays, there have perhaps been only a few points of history at which they were possible. This natural freedom does suit devotional purposes, helping thoughts to enter the mind without distraction from their form, and to issue from the mind as a natural expression of what is conceived therein. One special characteristic of

the LXX obviously assists this, viz.: its frequent replacing of metaphor by literal expression, more especially in the Divine attributes; a practice followed not only in the Latin renderings of the Greek but in the Syriac, in spite of its affinity in language and of its direct derivation from the Hebrew text, and carried, if anything, further still in the PB. version. The question is of course not of the extreme use, and the value from both literary and theological point of view of renderings on the principle of the AV., but of their comparative suitability for liturgical purposes.

The design here is to enumerate those passages where the Greek seems to imply a reading different from the Masoretic, or received Hebrew text, or where the reconciling of the Greek rendering with the MT. presents any difficulty, and to offer explanations; to make occasional comments on points which would not be noticed in general commentaries on the Psalms, and to give now and then renderings from the Vulgate and the slightly different versions in use at Rome and Milan, with now and then a few remarks on them and on our PB. version. It is not designed for a commentary on the Psalms except to the above very limited extent, nor to give a history of any text, nor to classify readings, or refer to recensions. It is meant to be used with the Psalter as very conveniently abstracted from the Cambridge Manual LXX; the standard taken being the text there printed, i.e. B, or failing B, \aleph (symbols of the same two codices as in the N. T., Vatican, Sinaitic): the only MS readings referred to are the variants there given, except that in a very few cases the Oxford reprint of the received Sistine edition is mentioned. The Vulgate is taken as at present in use, the *Psalterium Romanum* as now in use at St Peter's (but generally from a text printed 1687), and the Milan Psalter (which also goes by the name of *Psalterium Romanum*) from a nineteenth century Breviary with only very rare reference to any earlier form of these Psalters. But I

thought that great and near as is the interest of all Christians in the Psalms, some might be glad to see the relation of Church Psalms to the original drawn out in some detail (for the Hebrew text has always been recognised as a standard to which to recall a version at least here and there): and seemed to find, that though commentaries on the Psalms, especially that of Jennings and Lowe, make occasional reference to LXX rendering, this information as a whole had not been collected together, nor was likely to be: but from defective equipment should not have ventured on the task but for the generous encouragement and help of Dr Driver, whose suggestions and corrections have been of the greatest value to me, some of them being acknowledged thus '...'*D.* At the same time he has undertaken no general supervision, and is in no way responsible for the whole or for details. Baethgen's valuable articles in the *Jahrbücher für protest. Theologie* 1882, on the old versions of the Psalms applied to textual criticism, have been freely used. He examines severally the general bearing on this of the LXX texts; the Syriac Psalters, the witness of Jerome and the Targum, and then takes the Psalms in detail in the light of the versions, the LXX divergences being pretty fully enumerated and dealt with. I have throughout consulted Bâ., but as in many cases the explanations are obvious to any tolerable Hebraist*, I have not thought it necessary to add his name, except where there was anything uncommon or where I was specially indebted to him. I hope no injustice has been done inadvertently by omitting acknowledgement when required, or seeming to attribute explanations he would not approve. I hope also that beside more definite indebtedness much has been gained from his well-balanced method, and from his careful and appreciative judgment of the LXX.

* Many such cases are noticed only because it seemed possibly convenient for some purposes to have a fairly complete list of LXX deviations.

Biel's Lexicon has been in constant use, and from it are taken all extracts from the glossaries, Hesychius, Suidas, Lex. Cyrilli (a Lexicon ascribed to Cyril of Alexandria). There are occasional quotations from a version in Homeric hexameters by Apolinarius the well known heresiarch; also from Augustine's commentary. Many friends and others have helped with information on various points; and I am particularly indebted to the Rev. A. M. Y. Baylay, Vicar of Thurgarton, for frequent help in questions of liturgical use.

In a book I published some years ago, *David in the Psalms*, conservative views of their authorship were maintained. These are referred to in the case of some of the LXX additions to titles, which do not always meet the same full consideration in ordinary commentaries that they might in one directed specially to the LXX text. Otherwise there is little to do with date or authorship of the originals. But perhaps I ought to express my view that in questions touching on the accuracy of Scripture, it is a mistake to neglect doctrinal considerations. They need to be applied with modesty and caution and readiness to learn: their relevance and bearing may not at every point be sharply defined or perfectly understood; but relevant they are, and have to hold a leading and active place among the premisses from which conclusions are drawn.

Some miscellaneous observations are here added on the LXX Psalms. Baethgen contrasts two styles of translation; the painfully literal style of Aquila, seen also in Ecclesiastes, which shows open contempt for Greek idiom, and the style of Symmachus, Proverbs and Job, aiming rather at elegance of Greek. The translation of the Pss., he says, stands half-way between these extremes, being characterised by simple fidelity to what the translator understood to be the sense of the original, not on the look-out for elegant expressions, yet at the same time not anxiously sticking to the letter. Further, the peculiarities of Semitic grammar are reproduced exactly and with intelligence; hence a Semitic colouring in the form of

sentences seldom softened by allowance for what is due to the spirit of Greek. Again he says: The grammatical knowledge of the translator must, in view of the difficulties with which he had to contend, and in spite of occasional perplexity and uncertainty, be pronounced very considerable (Art. I, pp. 413, 416).

Mr Thackeray has traced in some prophetic books the work of two translators, recalling the tradition that the seventy-two were distributed in pairs. A subtler examination might find the same in the Psalms, but nothing of the sort is traced here, unless the occasional mistakes through similarity of sound point to the translator working to the dictation of a reader, no better Hebraist than himself*. This may not be probable, but it is difficult without some such hypothesis to see how *Gehörfehler* could arise. Greek no doubt was his mother tongue, and Hebrew not familiar to him as it would have been to the school of the author of Ecclesiasticus. With Aramaic he would seem to have had a living acquaintance, for he often interprets the Hebrew through its idiom; but his confusion of gutturals and other sounds must mean that he spoke it as a foreigner, and so presumably knew it and understood it as a foreigner. At the same time from the ready paraphrase of 68⁷ (צִיחָה = ἐν ταφois), he would seem to have had familiar acquaintance with Palestine, where the best Hebrew scholarship flourished. There are cases also of Arabic influence. How it arose is not clear, whether the translator was acquainted with Arabic, or isolated words found their way into Aramaic use, or he was influenced by some friend or teacher.

This only seems certain about the date and relative order

* It may be interesting to quote Jerome's account of his translation of the Aramaic Tobit: "Quia vicina est Chaldaeorum lingua sermoni Hebraico, utriusque linguae peritissimum loquacem reperiens unius diei laborem arripui, et quidquid ille mihi Hebraicis verbis expressit, hoc ego accito notario sermonibus Latinis exposui." (Præf. in Tob. quoted in Swete's *Intro.* p. 273.) So that neither his eyes saw the page of original, nor his fingers held the pen.

of the books of the LXX, that the Pentateuch came first, about 250 B.C. It was probably, Hebrew and Greek, our translator's text-book in learning Hebrew, and serves him to a great extent in place of dictionary. Similarities of rendering are very frequent; some as התהלך = εὐαρεστῆσαι, and דמם = κατανυγηῖναι striking; but instances abound רקיע = στερέωμα (19²); נהל = ἐκτρέφειν (23²). Those given below may be referred to*. At the same time he can be independent, v. 18⁷ (מִשֶּׁה); 25¹¹ (סלח): 27² (בשל): 56² (שׂאף as = שׂוף): 60⁹ (מחקקי): 74²³ (קמיד) elsewhere as Dt. 33¹¹), etc. There is in 68² (from Num. 10³⁵) an example of both. Resemblances with other books may in many cases be due to separate dependence on the Pentateuch; in others there is not this link: cf. 60⁵ with Isai. 29¹⁰ (where it is argued that the Ps. is earlier); 79¹ with Isai. 1⁸ Mic. 1⁶ 3¹² where *prima facie* Isaiah precedes: 94¹⁹ with Isai. 5⁷: 84¹¹ with 1 Sam. 2³⁶ where one would expect the Ps. to be the borrower (but cf. 1 Sam. 26¹⁹: extracts from the histories may have been done before the whole, e.g. the Youth of Samuel, David and Goliath, the Reign of Solomon, the Life of Jeroboam); 46⁵ with Prov. 21¹.

The spirit of the LXX version of the Pss. is as Bā. says *schlichte Treue*. The translator designs to turn the Pss. into Greek and not into Aquila's caricature, but given so much aims at reproducing words and order as exactly as possible. But there are qualifications. Besides defect of text and knowledge there are ordinary grammatical equivalents such as (10¹⁵) passive for indefinite 2nd pers.; subject made object (23¹): infin. with particle = clause with finite verb (37³³): or those in 50¹⁶ 142⁵. These are not too frequent to attract attention; nor is such a simple paraphrase as (31²⁰) ὥς πολὺ τὸ πλῆθος מהרר; or change of order simply, as (11⁵) ἐξετάζει τὸν δίκαιον

* 1¹ 30¹ 31^{4, 6, 17, 21} 33¹⁹ 34²² 35¹⁸ 39¹³ 42^{8, 9} 44¹² 48¹³ 51^{4, 7} 55¹⁴ 59⁷ 67² 68^{2, 14} 69²⁶ 72²⁰ 78²⁶ 81¹⁷ 84⁴ 86¹⁵ 90¹³ 102⁷ 103³ 105^{30, 31} 106^{15, 28, 38} 107⁴¹ 109²³ 119¹³⁰ 132⁷ 135⁴ etc.

צדיק יבחן; or to emphasise pronoun (69¹³) κατ' ἐμοῦ ἡδολέσχουν
 ישיחו בי, so 142⁶, cf. 63².

But for more noticeable paraphrase:—

Figures are often rendered by literal expressions, or by more commonplace figures, as χαρά for מְהוּל 30¹² and for שְׁחוּק 126²: εὐφραίνόμενοι for חללים 87⁷: ἀγαλλιάσθαι for רִנָּן 5¹² etc.: βοήθεια 7¹¹ and κραταιός 47¹⁰ for מִגֹּן: φυλακή for מַחֲסוֹם 39²: βασιλευε for רַכַּב 45⁵: ὀργίζῃ for עֲשֵׁנָה 80⁵: εἰς ἀντίληψιν = זְרוּעַ 83⁹: παιδεύειν = הִלֵּם 141⁵. In some cases the use in the original may already have gone far in this direction. Or a slight paraphr. is very natural, as 32⁶ εὐθέτω = מִצָּה; 73²² ἐξουδενωμένος = בָּעַר; in 141⁴ two consecutive words are altered οὐ μὴ συνδοιάσω μετὰ τῶν ἐκλεκτῶν αὐτῶν בְּלֹאֲחֶם בְּמַנְעֻמִּיהֶם.

Most important among these are the various paraphrases of Divine Attributes סֶלַע, צוּר, מִגֹּן etc., v. 18³ 19¹⁵.

Occasionally the change is the other way and a striking figure is imported, 28⁷ ἀνέθαλεν = יַעֲלֶה (similarly P.B. though the fig. is different *danceth for joy*): 102²⁷ ἐλίξεις (if original) = תַּחֲלִיף: 55²³ 66⁹ σάλον = מוֹט. Sometimes a word is changed to make the fig. less obtrusive or make it run smoother, 22¹³ πίονες בשן: 39³ ἀνεκαινίσθη נַעֲבֵר: 39¹¹ ἰσχύος תִּנְרַת: 48⁸ βιαίω קָרִים.

Or apart from metaphor a more readily assimilated thought is substituted, 19¹² φυλάσσει נֹזֶהר; 34¹¹ πλούσιοι כַּפִּירִים; 44²⁰ κακώσεως תַּנִּים; 60⁹ βασιλεύς מַחֲקֵקִי; 31⁸ ἔσωσας ἐκ τῶν ἀναγκῶν יִדְעַת בַּצָּרָה; or not to overburden, while one meaning is kept another is changed 83¹⁶ סַעַר = καταγίς but סוּפָה = ὀργή; or a more common expression is given, 22⁹ 23² 37¹⁴ 44²⁷ 50¹¹ 72²⁰.

In difficult passages it is often hard to say whether there is a mere guess, or an intended paraphr. as 16² τῶν ἀγαθῶν μου οὐ χρεῖαν ἔχεις בִּלְעֵלִיךָ: 57⁵ τεταραγμένος לַהֲטִים; 73⁴ ἀνάνευσιס חֲרָצִבוֹת. In such passages corruption of text might be easy, and the translator in them not have faith enough in his codex to keep him from unnecessary mental emendation, and

the less perfect his insight into Hebrew, the more the number of relatively difficult passages. It will be seen that his paraphr. is usually of a very simple description, mostly word for word; there is not on the one hand any of those feats of graceful ingenuity by which the classical scholar shows at once his insight into the original and command of his own language, nor on the other of the almost homiletical substitutions not unfrequently occurring in Targums though not of the Pss. Much that looks like paraphr. is to be found in passages where the translator, evidently feeling his knowledge defective, eked it out by patch or guess as in 65^{11, 12}.

The paraphr. of 84¹² ἔλεον καὶ ἀλήθειαν ἀγαπᾷ Κύριος = וְיִשְׁמַח וְיִמְנֵן, stands so far as I have noticed alone in its substitution not of word for word, but of sentence for sentence where the meaning of the original is plain and easy. It may have come from fear of the possibility of seeming to identify the God of Israel with the Sun god (cf. 132⁷). The PB. adopts a paraphr. in ordinary LXX style, *A Light and a Defence* φωτισμὸς καὶ ὑπερασπιστής. If in 40⁷ σῶμα κατηρτίσω = כְּרִית אֲוִנִים is a paraphr. it is like nothing else in the Pss. The Greek substituted is very difficult, and until independent reason is shown mitigating its difficulty to the translator, it must be an unlikely paraphrase. Between the absurdities of misplaced ingenuity on the one hand and on the other the indolence of calling in paraphrase at every difficulty, it is not easy to find the right way. Perhaps in such cases ingenuity should at least have a trial whether it can show something reasonable.

A feeling of reverence has sometimes made the translator paraphrase or depart from the original, as where he follows those Pentateuch passages which in the original speak of the sight of God, as in 17¹⁵ 42³ 63³ 132⁷: though on his own account he does not shrink (84⁸) from writing ὁφθῆσεται ὁ Θεός. But from it he renders (34⁶) הִבִּטוּ אֵלָיו by προσέλθατε πρὸς αὐτόν. Possibly the uniform rendering after the Pentateuch of

פנים by ἀποστρέψαι τὸ πρόσωπον belongs here, as the rendering of אור (27¹) by the less concrete φωτισμός; and the ungrammatical reference (31²⁴) of על-יתר to what follows (τοῖς περισσῶς) to avoid imputing excess to God.

Though he does not care for adventitious ornament, he may have thought taste forbid the naming of definite weapons as prosaic (v. 5¹³): and of the snail (58⁹) as inelegant; but he gratuitously admits the spider 39¹² 90⁹.

Still by the side of this paraphrase, in other passages, perhaps where meaning of words or where construction seemed clear, are frequent mechanical renderings; i.e. those in which the words taken singly are rendered correctly on ordinary principles; but taken together or in the context give no sense or a wrong one; as 32⁹ לבלום ἄγξαι; 4¹ etc. למנצח εἰς τὸ τέλος; 12⁷ לארץ תהי גה. In such a case there is no independent rendering of the Greek; the interpretation of it belongs to the Hebrew Lexicon or to commentaries on the Hebrew text, except that subsequently to translation a meaning may sometimes accidentally attach bearing no relation to the original.

In Grammar. The Hebrew* Perfect usually = Gk. aor. (or other past tense, imperfect as 18⁴² 35^{13, 14} 44¹¹; perfect 73¹⁵). Hebrew Imperfect = Gk. fut. (or imperat. or opt.). Sometimes this rule is carefully observed as 41⁴ 50²¹ and throughout 91.

The Hebr. Perfect is also rendered by the future as 44⁹ 75² 80⁶ 108¹¹ 146⁴ (in some other places another part of the Hebr. verb may be understood); and by the habitual present as 33¹⁰ 37²³ 44²³ 119⁹¹, more especially where mental action is indicated 10² 27¹³ 33²⁰ 69²⁰ 80⁵ 84³ 119⁸¹. The force of ו conv. with the Perf. though not very common in the Pss. was probably observed, as 28¹ 37^{6, 10, 11, 12} 45¹²⁻¹³ 46¹⁰ 49¹¹ 143⁷ by fut.; 80¹³ by present: in 52⁷ it is evaded. It would probably be much if the most accurate version of the Pss. in Greek or

* In this passage for distinctness capitals are given to Perfect and Imperfect when Hebrew tenses are meant.

English could by itself clearly indicate the observance of \imath conv. with the Imperf. In the LXX the renderings of the Imperf. with or without a Masoretic \imath conv. and with or without its possibility are too various and in some cases capricious to do so; whether the translator recognised its existence must be determined independently from the antecedent likelihood of the rules being by then formulated, and explicitly known to a student of his kind; the historical books might supply clearer evidence. In the case of the Imperfect the absence of points, the practical identity in form of \imath and \imath , the freedom with which $\kappa\alpha\iota$ is supplied, over and above the general looseness of tense make the relation of original and translation uncertain. On the whole he seems oftenest regardless of the Hebrew to choose the tense best suited to his idea of the passage; sometimes perhaps to change only for variety.

Participles of different voices are rendered (i) by ptcp. as 18^{4, 35, 51} 35^{5, 6}. (ii) present 27³ 48⁴ 89¹⁰ 145¹⁴⁻²⁰ (the Imperf. here only once = pres.), 146^{7c-8a} 147⁶. (iii) fut. 37¹² (habitual) 110⁶ 112¹. (iv) aor. 52⁴ 87³. (v) imperf. 99⁶. (vi) perf. 54².

The Greek tenses show in some cases a different view of the Ps. Ps. 23 is taken as one of tranquil retrospection in advanced years; the only futures after ν 1 are where context necessitates it, anticipating 4^a death and 6 remainder of life. Similarly Ps. 101 is not a Psalm of resolution to use royal power well, but the complacent review of a past reign. There is perhaps a tendency especially in mention of trouble to prefer a past tense as in 55³ sqq. 61³.

The Greek ptcp. stands for Hebr. relative clause 12⁵ 58^{8, 9} 89³⁸; or is used to condense clauses 27⁷ 68¹⁹ 115¹² 118¹⁹ (the reverse process 52⁴): other paraphrase 69²¹: cf. 101⁴.

In the matter of number the translator allows himself great freedom. Some of the variations may be due to reading or pointing, as between \imath -, \imath -; \imath -, \imath -; \imath -, \imath -; and some to later

alterations of use, such as are so visible in the Milan Pss.; but many must be his own looseness or mistake.

There are occasional errors of gender, perhaps mostly from difficulty in the passage 11⁵ 32⁷ 49¹⁹ 59^{13, 14} 69²¹ 119¹³³.

Persons are often changed, sometimes manipulated to smooth or assimilate to context; sometimes from variety of reading or pointing, or later corruption, or possibly paraphrase.

1 and 2 sing. Perf. (ה and ה) 16² 31⁷ 89³ 139^{14, 15}, cf. 56⁹.

1 and 2 sing. Imperf. 18⁴¹.

1 and 3 Perf. 81⁷ 130⁵ [27⁸ 75²].

1 and 3 Imperf. 81⁶ 37³⁶ 45¹⁸ 50²².

2 and 3 Perf. 10¹⁷ 50¹⁹ 54⁹ 116⁸.

2 and 3 Imperf. 28^{5, 5} 41³ 51¹⁹.

Possessives *μou* and *σου* interchanged 5⁹ 17² 23⁵ 40¹¹ 69²⁷. Possessive often added (v. p. xx), sometimes implying a point (the spelling being defective) 16⁶ 17¹ 22^{2, 31} 30¹³; v. 23⁵. י and ו interchanged 22^{25, 30} 50⁵: 1 and 3 pers. verbal suffix 12⁸ 80⁶. לך = אַתָּה 49¹⁹. לַבְּנֵיכֶם = αἱ καρδίαι αὐτῶν 22²⁷. Ἐρεῖ = אָמַר, i.e. ptcp. 91².

1 sing. and 3 pl. termin. of 1 aor. act. (α, αν) are liable to confusion probably in copying 18²³ 22¹⁸ 56⁷ 59⁵ 119^{95 A, 147 A}.

With this irregularity of person the LXX has not much weight to add in such cases as 37³⁶ 139^{14, 15}.

The interchange of Hebrew letters points generally to the latest Alphabet, the square characters. Baethgen rarely appeals to the old writing, but v. 4⁵ 42⁹.

The following assume the later Alphabet, or anyhow are consistent with it.

י and ו are practically identical in form. Cases of interchange are very numerous. In the majority of these perhaps the defective writing would explain them one by one as 23⁴ בְּנוֹא for בְּנִיא; 27⁶ יְרִים for יְרוֹם; 60² הַצִּיתוֹ for הַצִּוּתוֹ, but for their frequency. Where the letters are final, they are less likely to be systematically omitted; still less where they are initial or con-

sonant or in monosyllables. 22¹⁷ כָּאֲרוּ for כָּאֲרוּ; 45¹² הִשְׁתַּחֲוּוּ for הִשְׁתַּחֲוּוּ; 58⁴ דְּבָרוּ for דְּבָרוּ; 68⁷ נִשְׁכְּנִי for נִשְׁכְּנִי; 109³¹ נִפְשִׁי for נִפְשִׁי; 22²⁵ מִמֶּנִּי for מִמֶּנִּי; 41⁹ בִּי for בִּי; 50⁵ לוֹ for לוֹ; 67¹ לָדוֹר for לָדוֹר; 87⁷ מִעוֹן for מִעוֹן; 20¹⁰ יַעֲנֵנוּ for יַעֲנֵנוּ; 22²⁵ 76¹³ 91⁶. Forcible evidence is in 35²⁰ לֹא = *ἐμολί*; and 35¹⁹ 76⁷ supply good examples.

Confusion of ד and ר 18⁴³ 19¹⁴ 30⁸ 42⁵ 67¹ 73²⁸ 74¹⁹ 77³ 109¹³; of ת and ה 6⁸ 9⁶ 27⁹ 56⁹ 39³; ת and ה 18³⁵ (27¹²?) 144¹³; ה and ה 119¹¹⁹ 129³; ב and מ (mostly when prepositions) 18¹⁴ 31⁸ 32³ 45¹⁴ 57⁵ 68^{23,36} 73⁸ 74⁸ 78²⁶ 81⁷ 105³⁶ 119⁸⁴ 135²¹: where only one is a prep. 28⁷ 119⁶⁸.

ב and כ (particles) 102⁴ 105²²: בִּי and כִּי 85⁹: ב and כ otherwise 4³: כּבּ for בּ or כּ 74^{5,6}.

כ for מ 90¹¹ 39³: כ and פ 53⁶.

י may be written so as to differ little from ל except in scale. This may explain 10⁸ and some other places.

From 17⁶ ב, and from 44⁵ מ appear to have no distinct final form; the same may be inferred of נ, פ, צ.

The Hebrew ms of the LXX had not the Masoretic points: e.g. 26⁷ לִשְׁמֹעַ for לִשְׁמֹעַ; 55¹³ לֹא for לֹא; 45⁸ 90¹⁶ וְהִדְרֶךְ for וְהִדְרֶךְ.

Words were often written with the defective spelling: as 12⁹ זֶלֶת for זֶלֶת: 5¹ נַחֲלֹת for נַחֲלֹת: 37⁵ גֹּל for גֹּל: 58¹² שִׁפְטִים for שִׁפְטִים.

א as added: 22¹⁷ 75⁶; as omitted 33⁷ 78¹³ (נֹאֵר is not recognized 56⁷) 73¹⁰ 75⁹: cf. 72¹⁶.

Words not divided 4³ 17⁶ 22¹⁴ 42⁶ 44⁵.

The constructions implied by the line and verse divisions are not always followed: e.g. 22⁴ 51⁸ 92¹⁵ 40¹⁰ 56³ 76¹².

Gutturals are confused in 12⁶, יפִּיה as יפִּיעַ [א]. In other places are conjectures assuming this 10⁸ 68²⁰ 73⁴.

Sibilants confused 49¹⁴ (כֶּסֶל for כֶּסֶל): 55¹⁵ (סוֹד for צִיד): 106¹⁵ (רוֹז for רִצּוֹן): 50²³ 69²¹ (שׁ and שׁ): (55⁹ 68²⁰?).

There are some cases of the dropping of ר as 39² which

might point to an imperfect articulation (cf. at a later period R 103¹⁶ ὑπάξει for ὑπάρξει).

Similarity of sound seems sometimes to have suggested the Greek word: as 4⁵ ὀργή = רגז: 18¹⁶ πηγῇ = מפיק: 18³⁰ ῥυσθή-
σομαι = ירץ: 91¹⁴ σκεπάσω = אשגב: 111⁵ τροφή = טרף: 119¹⁵⁸
ἐξετηκόμην אלקוטטא (? 37¹⁴ καρδία = דרך).

Kaì is sometimes added, as 30⁶ 67³ 113⁷.

So is Κύριος esp. in the vocative, as 79⁹ 80⁸ 94¹⁹: nomin. 97¹⁰.

The Tetragrammaton, though its letters are the most exposed to corruption, is very seldom changed in the LXX reading (v. 16³): this perhaps indicating that it was written with some distinction or with special care. It is rendered generally Κύριος with or without article, rarely Θεός (30⁹ 91²). אלהים sometimes loses the last letter or parts with it to the following word, and is read יה or יהי, otherwise is little corrupted. אל is several times confused with אל- or אל.

πᾶς is not unfrequently added 5⁷ 18⁴⁰ 36⁵ 53⁵ 103²⁰ 104²⁸ (συμπ.). The personal pronoun is often supplied 2⁸ 9³ 10^{10, 14} 12² 16⁵ 22²⁵ 35⁵ 105³⁹ 118¹⁶: so is the possessive 12⁹ 15⁴ 18³¹ 19^{6, 13} 20¹⁰ (B) 59¹ 130⁴; pronoun with prep. 5¹⁰ 10¹⁵ 38²⁰.

Taken as a whole the LXX Pss. are identical with the Masoretic. The variations if numerous are small. Of the many additions widely employed only 14³ 145¹⁴ (with V. 136²⁷) exceed a single line and clearly none are original or add really new matter with the exception of that in 38²¹. The non-addition of original matter, such as is found in many of the historical books, in Proverbs and Daniel, is remarkable in the "hymn book of the Jewish Church," whose structure so easily allowed of interpolation. The only case of it, Ps. 151, is on the one hand expressly excluded from the book, on the other hand is less than any Ps. a general hymn, being based more than any on definite facts of David's life.

Of the omissions one large class may be noticed; cases

where the original repeats exactly or in near parallel. All the Greek uncials omit in 18¹⁴ 72¹⁸ 94²³ 116¹⁴: more than one in 68¹³ 92¹⁰ 116^{17b}: 93^{3c}: B only in 90¹⁷: 48^{15c} 74^{14a} 77^{19b}: & only 87^{4c} 114^{6b} 118^{16b} 122⁴: 44^{14b, 15a} 48^{14b} 118⁴: A only 24^{8a, 10a} (both the parallels): R only 33^{3a} 76^{11a}.

An omission generally leaves complete sense: but the omission of 64³ (B only) leaves ἐχθροῦ *v* 1 as antecedent of οἰτῖνες *v* 3; of 74^{14a} makes αὐτὸν *v* 14 refer to δρακόντων *v* 13, and of 143^{3a} leaves ἐταπείνωσεν without a subject. Also in view of the symmetry of Ps. 119 the following are to be noticed: & alone omits *v* 95^a, and has lost ἐζησέν με from the end of *v* 50 substituting οὐκ ἐξέκλινα from the end of *v* 51, omitting the rest of *v* 51.

The Vulgate Pss. are, with slight exceptions, the only Latin translation in living use. The old Latin Psalter was twice revised by Jerome; the first revision is (speaking generally) the Psalterium Romanum, now in use in the Vatican Basilica, St Peter's at Rome; the second the Psalterium Gallicanum, generally identical with the Vulgate. A third revision is in use in Milan, which is also called Psalterium Romanum, but is according to one account an independent version of the old Psalter by St Ambrose, and it differs from the Vatican version much as one would expect such an independent revision to do. However probably all three are considerably changed from their original state through the many influences tending to fluctuation. A comparison of passages from the more ancient, and presumably original form of the Psalt. Romanum, quoted occasionally as in Swete's Introduction and other books, will often show a striking difference from the present forms of Rome and Milan, e.g. *specie* 68¹⁴, *jubilantibus* 44¹³. The invitatory where there is one at Matins is in the present Vatican form; so are generally speaking the variable Missal Psalms, with some antiphons and a few odd verses in the Breviary and elsewhere; with these exceptions, the Vulgate

Pss. only are in use. The chapter of St Mark's Venice, like those of Rome and Milan, had permission in the xvi cent. to continue the use of the PsR., but perhaps were content with labelling the Vulgate Psalterium Romanum. The numerous small changes which have filtered into these versions may have some bearing on the weight to be attached to occasional Aramaisms in the criticism of the Hebrew Psalms.

The object of Jerome's Second revision which resulted in the Gallican Psalter had been in a lesser degree the object of his First, a nearer approximation to the Hebrew, possibly also in some details a more correct rendering of the Greek. This has been accomplished without loss to the singular beauty of the version, and even in some cases with gain to it. That may have been a minor object; anyhow the variations of the V. from the other versions would seem to show an excellent ear for rhythm, though, as no doubt this was not a primary object, cases might be quoted the other way. But cf. 34¹⁰ V. *quoniam non est inopia timentibus eum* with PsR. *quoniam nihil deest timentibus eum*: 22⁸ V. *omnes videntes me deriserunt me* with Mil. *omnes qui conspiciebant me aspernabantur me*: 79¹ V. *polluerunt*, Mil. *coinquinaverunt*: 81⁴ V. *Buccinate in neomenia*, PsR. *Canite in initio mensis*. The Vulgate either introduces or makes freer use of words weighty in form without being clumsy; *exasperare malignari mortificare subsannare vociferatio*. It sometimes avoids endings long in *s*, *pulchritudo* for *species*, *lacrimarum* for *fletus*. In common generally with the old Latin it derives from the LXX many beautiful expressions which do not correctly render the Hebrew. "Ecce Domine tu cognovisti omnia novissima et antiqua." "Incerta et occulta sapientiæ tuæ manifestasti mihi." "Illuminans tu mirabiliter a montibus æternis." - "Sicut lætantium omnium habitatio est in te." The obscurities often have a practical effect which could not be got without them (the same applying to many versions for it does to the original), an impression of emotion

engaged in material too deep or too high for thorough mastery. Not that any single phrase is without meaning, or cannot be devotionally applied, but that they are not fitted together in one frame, and it is not easy to grasp their immediate application. But the result is stimulation. In Ps. 68 for example, though the thoughts do not move on in harness, all the more the impression is one of immeasurable majesty in energy, and of the faithful correspondingly possessed rather than possessing, like *Benjamin adolescentulus in mentis excessu*, inarticulate for joy.

"The Prayer-book version of the Psalms is, with insignificant variations, that which is contained in the so-called 'Great Bible' of 1539-1541*."

Fully to estimate the purpose and method of the PB. translation of the Psalms, it would be needful in the first place to compare it with the other work of the same translator, and in the second to trace out the various and irregularly acting influences which have determined this rendering and that: Rabbinic authorities, Greek, Latin, German, English translations, theologians older and recent; but a good deal may be learnt from simple comparison with the Hebrew and Greek or Latin. It is right to call it a translation from the Hebrew and not from LXX or Vulgate. At the same time the idea of obligation to an original is so loose, and the influence of the Church Psalter so frequent, it has been a very natural error, if it is entirely an error, to speak of it as derived from the LXX. So far as it is thence derived, it is probably only through the Vulgate, one or two unimportant instances of agreeing with the LXX against the Vulgate and Hebrew being accidental. At the same time the debt to the Church Text consists mostly either of its additions to

* Driver's *Parallel Psalter* (p. ix): from which both here as to the PBV. and throughout as to the Pss. generally many facts are derived: though what follows differs to some extent in estimating the practical sufficiency of the PBV. for its devotional purpose.

the Hebrew which were originally marked by brackets, as are still in the Welsh Psalter the few retained there, or small matters of pointing or rendering. Where the Greek rendering has a meaning entirely different from the Hebrew text, either from difference of reading, or difficulty, the PB. does not call in its help. The common Syriac, on the other hand, agreeing with the PB. in derivation from the Hebrew, in accepting LXX influence and in frequent looseness of rendering, uses the LXX especially in difficult Psalms (v. Bā. Art. 1, p. 425). The PB. translator might almost seem impressed by Luther's resolution to make the sacred writers talk German (so genuinely English is the result), but for the entire simplicity of his tone. There is no attempt to develop the resources of the English language, less even than in the AV. His words are from his own heart, and his power and wealth of native idiom come unforced to his tongue with as little apparent effort or consciousness as if he had need to speak the commonest of commonplace. It is this ease of language which so fits the translation for its use; and the fact that in the Christian Church from the first a text has been used differing from the original allows us to recognise without fear the hand of Providence in giving us this beautiful form of the Pss. for English use. This is indeed one great point of LXX influence. The fact that a translation was found in universal use differing from the Hebrew relaxed the feeling of obligation to a strict rendering.

The practical bent of English character hindering from an ideal indisposes it from harping on key-words. English idiom will according to the writer's powers fix on the specific shade of meaning immediately applicable, rather than on a general word. Accordingly for instance טוב is very variously rendered, not only *good* but *gracious, loving, sweet, precious, comfortable*; רע *evil, perilous, harm*. Apart from this there is little attempt to render uniformly; e.g. in 25⁹ עֲנוּיִם = *meek and gentle*; in

18²⁰ *bring forth* = הוציא and חלץ; cf. תבל = *round world* 24¹⁸ (and generally), but *ground* 77¹⁹; and the rendering of the initial ו in Ps. 119⁴¹⁻⁴⁸.

There is a power, something of the Epic sort, of adding superfluous yet telling epithets without retarding the motion or diluting the force:—*so furiously* rage (רגישו), his *sore* displeasure (חרון), hid *privily* (טמן), *crafty* wiliness (מוזמות), for the *comfortless* trouble's sake (מְיֹשֵׁר) of the needy and because of the *deep* sighing (מאנקת al. *sorrowful sighing*) of the poor, *high* looks (עינים), *stony* rock or *rock of stone* (צור or סלע), *fair* beauty (נעם), *humble* petitions (תחנוני), *thick* bushes (יערות), *heavy* displeasure (חמת and אף), *malicious* wickedness (און), *hot* thunderbolts (רישפים), fall *low* (השתחוה).

A special verb is often rendered by a common verb with adjunct of the special meaning:—as אהב *have love unto* or *have pleasure in*: רצה *have a favour unto*: ברכ *wish good luck* or *give blessing*: גִּבַּר *make much of*: חרף *do dishonour*: שחק *have in derision*: רגל *use deceit*: התפלל *make prayer*: התחנן *get (me) right humbly*: האמין *give credence*: דין *minister justice*: שפט *be judge* or *give sentence* or *help unto right*: זכר *keep in remembrance*: הרחיב *set at liberty*: הרעים *make the thunder*: יסד *lay the foundation*: שכן *have their dwelling* or *habitation*: הצליח *send prosperity*: נחל *claim as heritage*: הביט *stand staring*: בטחתי *my trust is*: אשירה *my song shall be*, etc. Sometimes however the opposite process as 15³ חרפה לא נשא *hath not slandered*: 104⁵ יתנו קול *sing*: 146⁷ נתן לחם *feedeth*.

Words are omitted to smooth by simplifying:—as יחדו 4⁹: 13³ בימי, פעל 44²: 34⁷ עתה 17¹¹: נפת 19¹¹: יומם 13³: 104⁵ בני 89⁷: לכסלה 85⁹: ירקרק (AV. yellow) 68¹⁴: דמיה 105¹²: על מכוניה 105¹²: במעט 105²⁷: דברי 107⁴: ביישימן 119¹³⁶: פלני 132³: ערש 132⁶: שדי 137¹: שם 137³: דברי 137³.

In other places are additions to clear the sense as:—65⁴ *my* (misdeeds): 69²¹ *thy* (rebuke): 38¹⁶ *for me*: 26¹ (and often) *therefore*: 106⁴⁰ *in so much that*: 56⁴ *Nevertheless though*: 35¹⁸

so consequential (often): 55⁴ *so* advb. of degree (often): 78²⁰ *indeed* rhetorical: 102⁹ *together*: 39⁴ *at the last*: 12⁷ *in the fire*: 27¹³ *I should utterly have fainted*: 50¹³ *Thinkest thou that*: 74² *Think upon*: 104¹⁶ *of sap*: 107⁸ etc. *declare*: 109¹⁰ *their bread*: 125⁵ *am constrained to*: 120⁷ *labour for*: 127² *haste*: 132⁵ *temple of*: 135⁹ *land of*: 137⁵ *her cunning*; and occasionally *Lo, Look, Tush*: and some from Sebastian Münster whose Latin translation of the Pss., and accompanying notes were much used in correcting Coverdale's original version (v. *Par. Psalter*, pp. xi, xiv) as 6⁴ *punish me* (affligis me), 39¹¹ *fretting a garment* (vestem arrodens).

As examples of paraphrase, often for the sake of English idiom:—12⁵ שִׁפְתֵינוּ אֲתָנוּ *We are they that ought to speak*: 18²² רִשְׁעָתִי *forsaken...as the wicked doth* SM.: v 23 נִגְדִי *I have an eye*: v 37 צַעֲדִי *for to go*: 42¹¹ חֲרָפוֹנִי *cast me in the teeth*: 82⁵ יִמוּטוּ *are out of course*: 83⁶ נִוְעְצוּ *cast their heads together*: 19¹³ *who can tell how oft he offendeth*: 28¹ *think no scorn of me lest if thou make as though thou hearest not*: 29³ *It is the Lord that commandeth* (losing unfortunately the sevenfold *Voice*): 46² *very present*: 69²³ *to take themselves withal*: 104³² *The earth shall tremble at the look of him*: 107²⁷ *are at their wit's end*: 107³⁰ *where they would be*: 118³ *this is the Lord's doing*.

Literal words are substituted for figurative, and more general for specific:—10¹⁵ זֶרַע *power*: 20⁴ רָצַן *accept*: 20⁶ רָגַל *triumph*: 34⁸ חָנָה *tarry* SM.: 44⁶ נָגַח *overthrow*: 45⁶ and (SM.) 46³ בִּלְבַב *in the midst*: 23⁶ 93⁵ לְאָרֶךְ יָמִים *for ever*: 30⁶ בָּבִי *heaviness*: 40¹⁰ בִּישְׁרָתִי *declared*: 42² עָרַג *desire*: 46¹⁰ עַד-קֵצָה *in all*: 60⁵ תָּרַעְלָה *deadly*: 44⁵ 68²⁹ צִוָּה *send*: 71³ צַ' *promise*: 107³⁴ מִלְחָה *barren*: 120³ יוֹסִיף *shall be done*: 125⁵ עֲקֻלָּלוֹת *wickedness*: 130⁴ מִלִּיחָה *mercy*: 137² עֵרְבִים *trees*. Metaphor is also occasionally converted into simile by insertion of a particle: 36⁹ *AS out of the river*, SM. *veluti torrente*: 39² *AS IT WERE with a bridle*, SM. *quasi capistro (infrenatum)*: 68⁴ *as it were upon an horse* (for the relation to SM. v. ad loc.).

The renderings of the synonyms of *praise* may be specially noticed. Assuming as normal (though hardly so in this version), the following relation of cognates: הלל = *praise*: ברכ = *bless*: הודה = *thank*, we have also in PB. (the references are not exhaustive):—

ברך = *praise* 26¹² 66⁸ 96² 103^{1,2} 134^{1,2} 135¹⁹⁻²¹ 145¹: = *thank* 16⁷ 31²² 34² 145². The verb *bless* has not the Divine object, though the adjectival *blessed* is so applied (= ב' 18⁴⁷ 72¹⁷: and √גדל 35²⁷).

הלל = *thank* 33¹ 40⁴ 106⁵: הודה = *praise* 33² 42⁵ 67⁴ 88¹¹.

זמר = *praise* 33² 105² 147¹: = *thank* 98⁴.

Praise also = cognates of נגן 33³: גדל 34⁴: רום 72¹⁷.

In a few places as 103¹⁷ ברכ = *speak good of*, a rendering which might well have been adopted oftener, if a reluctance was felt, perhaps under the influence of Hebr. 7⁷, to use the verb *bless* in this context.

The structure and balance of the Hebrew clauses is constantly broken down, in some cases corresponding words being collected from the parallels and put together*, as 17³ 22^{15c.d.} 27² 49¹¹ 54⁵ 55²⁰ 66¹⁶ 68²⁷ 71¹⁵ 72⁵ 75¹⁰ 88² 89^{9,39} 93⁴ 127³ 132¹³. In 74¹¹, *hand* and *right hand* are distributed in different lines, being in MT. in one.

This destructive treatment injurious as it would at first appear, combined with the habitual insertion of well chosen connections, does I believe contribute much to the special tone of the PB. Psalms, to naturalness of English expression.

There is no attempt at terseness: 16⁴ אָשָׂא *make mention*: 44²³ טָבַחָהּ *appointed to be slain*: 57³ זָמַר עָלַי *that shall perform the cause which I have in hand*: 130³ *If thou wilt be extreme to*

* Cf. Coll. for 5th Sun. in Lent, "ut te largiente regatur in corpore et te servante custodiatur in mente," *that by thy great goodness they may be governed and preserved evermore both in body and soul*; or cf. the opening clauses of the *Benedicat vos Deus Pater* in the *Sarum Ordo Sponsalium* with their rendering in the P. Bk.

mark what is done amiss. Relative clauses are much used ; 4⁴ the man *that is* godly ; 9¹⁴ *that I suffer* ; 17¹ *that goeth not out* ; 34¹⁰ ye *that are* his saints ; 35¹⁹ *them that are* mine enemies ; 68¹⁴ *that is* covered with silver wings.

The PBV. is not terse in style, it is not clear cut or epigrammatic, nor strong, so to say, in a muscular way ; it has not the imperious conciseness of Latin, and does not crowd, or rather weld and unify many thoughts in a few syllables in vivid intensity of apprehension as can the Hebrew. But it has a great power of bringing out a single idea simply, clearly, and beautifully. Cutting down the undergrowth to let the great trees be seen may seem a profane process if applied to Holy Scripture ; but translation must always sacrifice something, if not in the thing said (and that is barely possible), at least in the way of saying it ; and the PB. has not on the whole done more than can be justified by the good faith and simple piety of the original work, by the success of the result and the tenacious reception of the Church of Christ from the first. "The springs of waters were seen and the foundations of the round world were discovered at thy chiding, O Lord, at the blasting of the breath of thy displeasure." "Gird thee with thy sword upon thy thigh, O thou most mighty, according to thy worship and renown. Good luck have thou with thine honour." "The Lord is King and hath put on glorious apparel, the Lord hath put on his apparel, and girded himself with strength." "The enemy crieth so and the ungodly cometh on so fast for they are minded to do me some mischief so maliciously are they set against me." "My soul gaspeth unto thee as a thirsty land. Hear me, O Lord, and that soon, for my spirit waxeth faint." Passages like these by moulding, sometimes very slight moulding, of the expression, give the feeling that they are something more than renderings, that the breath itself of the original is in them. Occasionally homely phrases come in well, as 30⁶ *but the twinkling of an eye* ; 33³ *sing*

praises lustily unto him with a good courage; 37⁴⁰ *stand by them*; 47⁶ *merry noise*; 75⁹ *thereout suck they no small advantage*; 127² *It is but lost labour*; 140¹³ *Sure I am*.

No doubt the PBV. is not faultless. There are various points at which it might be amended or improved, if the admirable taste could be found coupled to actual, if reluctant, conservatism which formed the Vulgate out of the old Latin Psalter. It is not professed that the following are more than specimens of such cases. Besides two misprints, "*sight* (for *light*) of mine eyes" 38¹¹, and (which Dr Driver has traced out) "*fierceness of them*" (for *of other*) 76¹¹, there are difficult passages in which it needs much imagination to find the edifying element, and which render the original wrongly (though it is not fair to leave the difficulty of this out of sight), as 58¹⁰ "a thing that is raw" and 68³¹ "when the company etc." In 88⁷ is *singers* a dative, or what is the meaning of *rehearse*? There are a few archaisms; the use of the graceful word *worship* would have, I fear, to be cut down considerably; few can attach much meaning to "the *worship* of Jacob whom he loved." The *as it were upon an horse* of 68⁴ is a useless and sad encumbrance. In 87³ *very excellent* (נכבדות), and 5¹¹ *destroy*, 34²² *desolate*, 34²³ *destitute* (אֵשֶׁם) seem weak without corresponding advantage. *Praise* for *Bless* in Ps. 103 is a real loss. Considering the general freedom of rendering it speaks much for the translator's single-mindedness that the text is not more utilised for innuendos, such as are found in what is after all probably the best metrical version we have, Brady and Tate. Perhaps the renderings "*superstitious vanities*," 31⁷, and "*their preaching is of cursing and lies*," 59¹³, are of this nature.

EXPLANATION OF CONTRACTIONS, ETC.

V.	= Vulgate.
Rom.	= Psalter in use at St Peter's.
Mil.	= Psalter in use at Milan.
PsR.	= Agreement of Rom. and Mil. (in present use).
Latt.	= Agreement of PsR. and V.
Horol.	= Horologion or Book of Hours of the Greek Church.
Church Texts	= Latt. with the Horologion.
PB.	= Prayerbook Version of Psalms.
Apolin.	= Apolinarius (v. p. xi).
SM.	= Sebastian Münster's Latin Version of Psalms.
Bä.	= Baethgen, Articles (v. p. x) and <i>Psalms</i> .
Par. Psr.	= Driver's <i>Parallel Psalter</i> .
'...' D.	= v. p. x.
J. & L.	= Jennings and Lowe's <i>Psalms</i> .
Le Blanc	— Thomas le Blanc, S. J., Professor of Divinity at Rheims and Dijon, author of a Commentary on the Vulgate Psalms (1661).
W-M.	= Winer's Grammar of N. T. Greek, transl. by the Rev. Dr W. F. Moulton, 3rd edn. 1882.
Blass	= His Gr. of N. T. Gk., transl. by Mr Thackeray 1898.
Syro-Hex.	= the Syro-Hexaplar, a literal Syriac version of the LXX of Origen's Hexapla, dated A.D. 616-7. v. Swete's Introd. p. 112.
Deissm.	= Deissmann's <i>Bible Studies</i> (T. & T. Clark).
Thumb	= His <i>Griechische Sprache im Zeitalter des Hellenismus</i> .
L. & S.	= Liddell and Scott's Lexicon.
crpt.	= corruption. apply. = apparently.

The Verses are numbered as in the Hebrew and in effect in the Cambridge Manual; (the title being included adds often 1, sometimes 2, to the A.V. and Oxford Concordance verse-number); the Psalms as in the Hebrew, the LXX number being generally 1 less; but in 1-9²¹, 147¹²-150 Heb. and Gk. agree; Heb. 9, 10=Gk. 9; H. 114, 115=Gk. 113; H. 116¹⁻⁹=Gk. 114.

Greek MSS are indicated as in Swete's LXX Pss.

† means that the instances just given are all that are found in the LXX.

General statements, like e.g. that in the note on 4⁶, are to be taken to refer only to the range of the Concordance.

THE PSALTER OF THE CHURCH

Ι Ι Μακάριος] the regular rendering of אֲשִׁירִי, as Dt. 33²⁹, Ps. 40⁵ 144¹⁵.

ὅς οὐκ ἐπορεύθη] οὐ and μὴ are generally used in the Pss. acc. to classical rules. For οὐκ here cf. 15³ 24⁴ 35⁸ 40⁵, Lev. 15¹¹, Num. 19¹⁵, etc., Ps. 38^{14.15} (with ptc.), Dt. 22²⁸ (ἥτις οὐ), 2 Sam. 17²², 2 K. 10²¹ (οὐκ...ὅς οὐ); but Exod. 9²¹ ὅς δὲ μὴ πορεύσιν.

ERRATA.

page xxix, line 16, for 88 read 87.

page 45, line 7, for derivations read derivatives.

page 47, lines 22, 23, for the words in brackets read simply (except 92) and insert 92 before 100.

page 125, line 4, for Matth. read Mark.

page 129, line 9 from bottom, before 27³⁷ read Gen.

שִׁחַ). Here it may come directly from Arnobius minor's Pss. (publ. by Erasmus 1532); "Et diurnam et nocturnam

actionem suam in meditatione divinae legis exerceat." (Hast. *BD.* does not touch on the PB. use of this word; but *Ecclus.* 50²⁸, 2 *Esdr.* 15⁸ are very similar.)

I 3 παρὰ τὰς διεξόδους τῶν ὑδάτων [על-פלגי-מים] Num. 24⁶ παρ' ὑδατα = עלִי מים; *along the water.*

διεξ. *outgoings*; (1) for תוצאות Ps. 68²¹, and (in drawing boundaries) Num. 34, Josh. 15—19; (2) for יצאה Ps. 144¹⁴ (*V. transitus*, but the διὰ is subordinate; Jer. *egressus*); (3) for מפרץ Judges 5¹⁷.

(4) Used of water; properly the irrigating effluent of a main stream or reservoir; standing for פלג here and 119¹³⁶; for מוצא 107^{33.35}, 2 K. 2²¹. Also Sir. 25²⁵ (of out-letting, not concrete); and cf. Sir. 50⁸ (poet.) ἐπ' ἐξόδων ὑδατος (so in Ps. 107^{33.34}).

From the above examples it would seem that in the τὰς διεξ. τῶν ὁδῶν of Mt. 22⁹ διὰ expresses the general narrowness of an outlet, not the branching of ways: "the outgoings of the roads," where the roads leave the town, for those who hang about there. So Grimm-Thayer.

ἀπορροήσεται] The same MS will vary as to ρ or ρρ, e.g. 124⁷ ἃ ἐρρύσθη, ἐρρύσθημεν.

πάντα...κατενοδωθήσεται] *V. omnia...prosperabuntur.* Elsewhere in Pss. the passive has a personal subject, as 37⁷ 45⁵; so perhaps here "He shall prosper in all things."

PB. + *look* as often in Coverdale; cf. Prov. 19¹⁷ in the Offertory Sentences; v. Driver's *Parallel Psalter*, Gloss. ii.

ποιῇ] Except of δύναμαι, the Pres. Subj. is not common in this book. It occurs 37³³ 48⁴ 49¹⁶ 50²² 62¹¹ 102³ 127⁵.

4 + οὐχ οὕτως (2⁰).

χνοῦς מין] Latt. *pulvis*. There is no trace in the uncials of a reading χοῦς, but the words are often confused. χοῦς for χνοῦς Ps. 35⁵, Hos. 13³, Is. 17¹³ 41¹⁵ (5²⁴). χν. for χ. Ps. 18⁴³ (and || Samuel) 78²⁷, 2 Chron. 1⁹ (assuming that χνοῦς = מין). Dan. ⑩ 2³⁵ עור = *κοριοτρός* in spite of context.

I 4 + ἀπὸ προσώπου τῆς γῆς] so V., PB.

5 ἀναστήσονται יקמו] V. *resurgent*, from N.T. associations. βουλῇ תע] Numb. 16² מועי.

II 1 ἐφρούσαν ἔθνη] Neut. plurals take sing. or (more often) plur. verb without distinction of meaning; as 63⁴ τὰ χεῖλη μου ἐπαινέσουσί σε | 77¹⁷ εἶδοσάν σε ὕδατα | 37²³ τὰ διαβήματα ἀνθρώπου κατευθύνεται | 109¹³ γεννηθήτω τὰ τέκνα αὐτοῦ.

ἐφρ.] "Strictly of spirited high-fed horses, to *neigh*, *whinny* and *prance*...the active occurs only in LXX." L. & S. "φρ. *fremo*, *elevor*; Ps. 2, *commoveor*...ubi Theodoretus interpretatur ἡλαζωνεύσαντο, Hesychius ἐκινήθησαν, ἐπήρθησαν, Suidas ἐταράχθησαν, 2 Macc. 7³⁴ φρυαττόμενος [φρυττ. A] ἀδήλοις ἐλπίσιν... Sic Diodorus ἐπὶ τῷ πλήθει τῶν τέκνων μέγα φρυαττομένη." From Biel.

People (like sheep, deer) has in PB. and AV. the same form sing. and plural.

2 συνήχθησαν נוסדו] So 31¹⁴.

ἐπὶ τὸ αὐτό יחד] equival. of *ἄμα*, and frequent in Pss. ἄμα is found only 14³ 53⁴; 35²⁶ 40¹⁵; 31¹⁴ 37²⁰ (prep.) 88¹⁸. Elsewhere in LXX *ἄμα* prevails. Besides Acts 1—4 (5) and 1 Cor. (3), ἐπὶ τὸ αὐτὸ occurs in N.T. only Mt. 22³⁴, Lk. 17³⁵. V. generally in *id ipsum*.

τοῦ κυρίου יהוה] Κύριος for יי both with and without the article without distinction.

τοῦ χριστοῦ αὐτοῦ משיחו] Lev. 4^{5,16} and 6²²⁽¹⁵⁾ of the High Priest, Lev. 21^{10,12} of the oil.

3 τὸν ζυγὸν αὐτῶν עבתימו] LXX appear to have associated עבת esp. with the straps which helped to fasten the yoke on the neck (cf. Driver, *Par. Psr.* ad h. l. מוסרות; and Sir. 30³⁵ ζυγὸς καὶ ἱμάς). Job 39¹⁰ עבתו בלם בתלם ἐν ἱμάσι ζυγὸν αὐτοῦ (?) | Isai. 5¹⁸ עבות ζυγοῦ ἱμάντι | Hab. 2⁶ [τὸν κλοιὸν αὐτοῦ] στιβαρώς = [עלי] עבטיט i.e. עבתיט [על], "with straps" paraphrased. Cf. Dt. 28⁴⁸. ע recurring in Pss. is rendered 118²⁷ ἐν τοῖς πυκάζουσι, 129⁴ αὐχένας.

4 ἐν οὐρανοῖς] "In most writers this plural is only used of

heaven in the figurative sense as the seat of God." Blass, *Gram. of N.T. Greek*. In the LXX Pss. however the plural is often used (like our colloquial *heavens*) of the visible sky, as 8⁴ 19²; and in parallel with earth or clouds, 33⁶ 57^{6, 11, 12} 108^{5, 6} 68⁹ 69³⁵ 89¹² 96¹¹ 97⁶ 102²⁶ 115³ 136⁵ 144⁵; the other places of the Pss. where the plur. occurs are 18¹⁰ \aleph^{ca} (from || Sam.), 50⁶ 89^{3, 6} 96⁵ 107²⁶ 113⁴ 148^{1, 4}. But for the dwelling-place of God (123¹), from which he looks forth (142²), and speaks (76⁹), the plural is not used except here in the Pss. and hardly elsewhere. It is poetical and rhetorical. The singular is of course used in all senses.

The doubled expression is $\delta \sigma\upsilon\rho\alpha\nu\delta\varsigma \tau\omicron\upsilon\hat{\sigma}\iota \sigma\upsilon\rho\alpha\nu\omicron\upsilon$ i.e. Heaven's sky, which is to heaven as heaven to earth, except Ps. 148⁴ $\omicron\iota \sigma\upsilon\rho. \tau\omega\hat{\nu} \sigma\upsilon\rho.$, never $\delta \sigma\upsilon\rho\alpha\nu\delta\varsigma \tau\omega\hat{\nu} \sigma\upsilon\rho\alpha\nu\omega\hat{\nu}$.

II 4 $\alpha\upsilon\tau\omicron\upsilon\varsigma$] supplied: also $\kappa\alpha\iota$ as often.

6 $\kappa\alpha\tau\epsilon\sigma\tau\acute{\alpha}\theta\eta\nu$] = a passive, i.e. יִסְכַּחַת as Prov. 8²⁸, where however LXX $\acute{\epsilon}\theta\epsilon\mu\epsilon\lambda\acute{\iota}\omega\sigma\acute{\epsilon}\nu \mu\epsilon$. The meaning prob. conjectured from context.

$\beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma \dot{\iota}\pi' \alpha\upsilon\tau\omicron\upsilon$] paraphrase of מִלְכּוֹ (for י and י v. p. xviii). But if with B and \aleph $\beta\alpha\sigma.$ is omitted, $\dot{\iota}\pi' \alpha\upsilon\tau\omicron\upsilon$ will = מִמֶּנּוּ read for מִלְכּוֹ ; cf. 74²² $\dot{\iota}\pi' \acute{\alpha}\phi\rho\omicron\nu\omicron\varsigma$ מִנִּי-נִבֵּל .

$\tau\omicron \acute{\alpha}\gamma\iota\omicron\nu \alpha\upsilon\tau\omicron\upsilon$] i.e. יְשׁוּׁרָא .

6. 7 $\kappa\alpha\tau\epsilon\sigma\tau\acute{\alpha}\theta\eta\nu \dots \delta\iota\alpha\gamma\gamma\acute{\epsilon}\lambda\lambda\omega\nu$ $\text{נִסְכַּחַתִּי} \dots \text{אִסְפָּרָה}$ for constr. cf. 73³ $\acute{\epsilon}\xi\eta\lambda\omega\sigma\alpha \dots \theta\epsilon\omega\rho\omega\hat{\nu} = \text{קִנְיָתִי} \dots \text{הִאֲרָה}$.

7 \aleph omitted (as introducing the object, Bā.). So V., PB. + Κυρίου V. *ejus*, PsR. (*praeceptum*) *Domini*. (*Dominus*).

8 + $\sigma\omicron\iota$ V., PB. $\text{τὴν κατὰσχεσίν σου}$ אֶחָזֶקְךָ Gen. 17⁸.

9 ποιμανεῖς] i.e. מִרְיָא ; so quoted Rev. 2²⁷ 12⁵ 19¹⁵.

10 $\sigma\acute{\iota}\nu\epsilon\tau\epsilon$] Besides $\alpha\iota\acute{\nu}\epsilon\iota\nu$, $\acute{\epsilon}\lambda\omicron\gamma\omicron\epsilon\iota\nu$, $\acute{\epsilon}\xi\omicron\mu\omicron\lambda\omicron\gamma\epsilon\iota\sigma\theta\alpha\iota$, $\acute{\alpha}\gamma\alpha\lambda\lambda\acute{\iota}\alpha\sigma\theta\alpha\iota$ (v. next verse), the present imperative of the 2nd person is found in the following places of the Pss. 4⁵ 11¹ 27¹⁴ 31²⁵ 32^{9, 11} 37^{1, 3, 7, 8, 27, 37} 45⁵ 49¹⁷ 62^{9, 11} 75^{5, 6} 78¹ 103² 96^{2, 8} 99^{5, 9} 105^{1, 3, 15} 110^{1, 2} 127² 137⁷; Perf. imper. 146³.

+ $\pi\acute{\alpha}\nu\tau\epsilon\varsigma$] so PsR. not V.

II 10 *Be learned* (PB.) = *Be taught* (not the adjective), cf. 82⁵ and *Par. Psr.* p. 474 f.

II ἀγαλλιάσθε] The pres. imper.* of an emotion is common; but the forms of ἀγαλλ. in -ᾶσας- are avoided in the Bible; hence the aor. imper. middle (the usual voice of the word) is used only in the 2nd sing. ἀγαλλίασαι, Lam. 2¹⁹, Tob. 13¹³⁽¹⁷⁾. This is not the case with other verbs as θεάσασθε Tob. 13⁶ | τεχνάσασθε Is. 46⁵ | ἐργάσασθε Jer. 34¹⁰ 47⁹ | καταράσασθε Sir. 28¹³ A.

ἀγαλλιάομαι ("a Hellenistic formation" Zerschwitz) is only middle in LXX; but active Lk. 1⁴⁷, and as altern. reading 1 Peter 1⁸, Rev. 19⁷. Passive only John 5³⁵, perhaps with special force "ye were willing to be amused," to receive joy without real activity of soul.

αὐτῷ] either ordinary supplying of pronoun or repeating the end of וְלוֹ, so V., PB.

II2 δράξασθε... קִישׁ kiss paraphrased by a simpler figure.

παιδείας] i.e. בָּר (18^{21.25}) or some cogn. word. Arabic is said to supply a similar form nearer in meaning.

+ Κύριος.

ἀπολείσθε] imitating Hebrew syntax; cf. 28¹ μήποτε παρασιωπήσης...καὶ ὁμοιωθήσομαι | 78⁷ ἵνα θῶνται...καὶ ἐκζητήσουσιν | Dt. 21¹ ἐὰν εὑρεθῇ...καὶ οὐκ οἶδασι. (The manner in which a hypothesis is sometimes presented in Hebrew may have suggested in some cases οὐ as the natural negative; cf. Ezek. 18⁵⁻⁹, etc.) Other mingling of indic. and subj. Exod. 8⁸, Lev. 5^{1.3.17} 6³ 13³, Num. 9¹³, Jer. 17⁵, 2 K. 3¹¹, cf. also 2 Sam. 18¹⁹ 19²⁶, Judges 13¹⁷. In some cases as Sir. 23³ the indic. following subjunctives may point to secondary results. V. *pereatis*.

+ δικαίας] so V., PB.

III 2 ἐπανίστανται קָמִים Dt. 33¹¹ ἐπανεστηκότων αὐτῷ = קָמִי (but Exod. 15⁷ קָמִיךָ = τοὺς ὑπεναντίους).

3 ἐν τῷ θεῷ αὐτοῦ לֹא בְּאֱלֹהִים] representing לֹא by possess.

* Unless ἀγαλλιάσθε is a contracted form of the aorist, as apparently ἐξιδάσθω 2 Chron. 30¹⁸.

suffix; v. on 31²². Horol. however prefixes αὐτῷ. So V., PB.

III 4 ἀντιλήπτωρ מִנִּי] This word exc. Judith 9¹¹, Sir. 13²² is confined to the Pss.

8 ἀνάστα] (as 44²⁷) and ἀνάστηθι (7⁷ 132⁸) are both frequent.

ματαίως לֹחִי] as if לֹחֶנֶם (an expression not found), cf. 35⁷.

9 + καὶ] so V., PB.

סֵלָה] omitted: usually as vv 3. 5 = διάψαλμα. Διάψ. is either (1) an interlude on strings, or (2) *forte*. The meaning *interlude* is supported by the fact that the LXX omit it from the end of Pss. (3. 24. 46 not from the end of 9).

IV 1 εἰς τὸ τέλος לְמִנְצָח] 'Read no doubt as לְמִנְצָח by LXX' D. The regular rendering of נִצַּח and לֵנִי is εἰς τέλος (Ps. 49²⁰ 'נִ עָר = ἕως αἰῶνος). LXX will then have taken 'מִנִּי as = 'נִ (reading it with the article), without attempting to elucidate; as in other expressions of titles, or even in the body of Pss. Cf. 68¹⁴ 62⁵.

2 εἰσήκουσέν μου] i.e. שָׁמַע. So V. assimilating to the tense of line 2. Horol. εἰσήκουσάς μου, with PsR. *exaudisti*.

3 βαρυκάριοι; ἵνα τί כְּבוֹדִי לְכַלְמָה] i.e. לִבִּי לְפָנָי. כְּבוֹדִי לִבִּי לְפָנָי.

+ καὶ] V., PB.

4 ἔθανμάστωσε הִפְלָה] as if = הִפְלָא.

τὸν ὅσιον αὐτοῦ לֹחִי חֲסִיד לֹ] cf. 3³.

κεκραγέναι] other redupl. tenses are fut. κεκράξομαι, 1 Aor. ἐκέκραξα, in meaning simply present, future and aorist. So in Lk. 19⁴⁰ κεκρ. = "will cry out," not fut. perf.

5 ὀργίζεσθε רַגְזוּ] 99¹, Gen. 45²⁴, Exod. 15¹⁴, 2 K. 19²⁸, cf. Pss. 30⁶ 35²⁰ (רָגַע); the likeness of form suggesting the word. "Be angry (as you are) only without sinning (as you are inclined to do)." Perhaps this is the force of the pres. imperatives.

ἀ λέγετε אִמְרוּ] Gk. crpt. for διαλέγετε Bā.; or else a doublet, the original text of LXX being אִשָּׁר for אִמְרוּ; μὴ ἁμαρτάνετε ἂ ἐν κτλ. "Commit not the sins which are in your hearts upon

your beds," cf. 36⁵. V. *Quæ dicitis*, inevitably taking λέγετε as indicative.

IV 5 ἐν καρδίᾳ בלבבכם] so B. only; the rest ἐν ταῖς καρδίαις ὑμῶν.

וְדַמּוּ קΑΤΑΝΥΓΗΤΕ] om. καὶ. The word 'ד not being understood a Pentat. rendering is borrowed. v. note at end of Ps.

6 θυσίαν חִזְבִּי] sing., so V., PB.

ἐπίστατε] PB. *put your trust*: perhaps aor. as of the initial act (cf. St Paul's use of the perfect with present force as 1 Tim. 6¹⁷). But in the case of this word commands of 2nd p. take only the aor. without or present with μή; never ἐλπιζε (positive) or μὴ ἐλπίσης.

7 ἐσημειώθη] i.e. נִפְּחַ as denominative from נָס (Bä.) (60⁶ σημείωσιν, Num. 21⁸ σημείον), Lex. Cyr. explains by ἐσφραγίσθη. Biel renders "tanquam signum super nos erectum est lumen vultus tui." PB. as = נִשָּׂא. SM. *leva*. Apolinarius renders

"Αμμι τε τέκμαρ τὸ χρύσειον σέο φέγγος ὀπωπῆς.

8 ἀπὸ καρποῦ מַעַת] Gk. crpt. for καιροῦ, V. *fructu*, PsR. *tempore*, cf. 31¹⁶ 26¹² 66¹².

+ καὶ ἐλαίου αὐτῶν] with Latt. PB. Cf. (e.g.) Neh. 10³⁹.

ADDITIONAL NOTE ON IV 5.

דַּמּוּ* in LXX is rendered (1) by a part of κατανυγήναι in Lev. 10³, Ps. 4⁵ 30¹³ 35¹⁵, Isai. 47⁵, and (where the Hebr. is improperly referred to the same root, V. *quia tacui*) Isai. 6⁵, though there is no apparent community of meaning; the difficulty being further complicated by the use of κατάνυξις in the two places of the LXX where it occurs. The solution I would suggest is that the translator of Lev. 10³ did not know the meaning of דַּמּוּ; that κατενύχθη bears no relation to the

* The forms assigned to the parallel דוּם are here included, דוּמם, דוּמָה, דוּמִיָּה. For דַּמּוּמָה v. 107²⁹.

true sense, but was chosen to suit the context, meaning "was cut to the heart"; that others equally ignorant followed the authority of the Pentat. translator, as is done in the case of *κλῆροι*, Ps. 68¹⁴; while some later familiar with both Hebr. and LXX allowed the meaning of רַמַּם to react upon *καταννῆναι*, and as a compromise gave κ. the sense "to be dumfounded"; just as *conies* PB. AV. is often understood to mean a Syrian rock-dwelling animal.

Besides the above instances of $\sqrt{\text{רַמַּם}}$ it is rendered

(2) literally only in Job, Lamentations, one place of Amos, and one doubtful in Ezekiel*.

(3) In many instances the word is referred to other roots, esp. those connected in meaning with ὁμοιος (רמה) | αἶμα (דם) | ἀπόλλυσθαι (נרמה).

(4) Or with slight change of reading with ἀπορρίπτεισθαι (רמה Jerem. and Hosea) | ὑψοῦσθαι (רום) | ταπεινοῦσθαι (רבה).

(5) There remain some in which the rendering might be either a conjecture to suit the context, or a paraphrase of ר silere; Ps. 37⁷ 62^{2,6} ὑποταγῆναι (? suggested by δαμᾶν) | 31¹⁸ καταχθείσαν | 65² πρέπει (or from רמה) | 94¹⁷ 115¹⁷ ἄδου | 22³ εἰς ἄνοιαν (? some other confusion) | Exod. 15¹⁶ (+ כאבן) ἀπολιθωθήτωσαν (or = ὁμοιοι γεννηθήτωσαν) | Josh. 10^{12,13} στήτω, ἔστη (suggested by יעמר v 13) | 1 Sam. 14⁹ ἀπόστητε ἐκεῖ (suggested by יעמר v same v). But in this section (5) the first explanation i.e. conjecture is adequate.

In these cases then outside (2) there is no clear sign of acquaintance with the meaning of *silence*.

Καταννῆναι and cogns. occur nowhere literally but as follows,

(1) *cut to the heart*; by different forms of grief, arising from (a) depression Ps. 109¹⁶, Prov. © 17²² נכאה (b) anger

* Job 29²¹ 30²⁷ 31³⁴, Amos 5¹³, Lam. 2^{10,18} 3^{26,28,49}, Ezek. 27³².

Gen. 34⁷ ויתעצבו (c) remorse 1 K. 21 (20)²⁷ (Hebr. not ||); 1 K. 21 (20)²⁹ נכנע; Sir. 12¹² 14¹ 20²¹ 47²⁰, Acts 2³⁷.

(2) For דמם as above.

(3) *stupefied*, Isai. ̳ 28¹ הלומי | Dan. ̳ 10⁹ נרדם (cf. LXX κατάνυξις Isai. 29¹⁰ תרדמה, and Ps. 60⁵ paraphrasing תרעלה).

(4) *silent*, Dan. ̳ 10¹⁵ נאלמתי (om. B p.m.).

(5) Gen. 27³⁸, Sus.¹⁰. No Hebrew original; probably to be referred to (1) or in Sus. of *desire*.

The three Theodotion passages of (3) and (4) (in the most pertinent one the reading being doubtful) with the two occurrences of κατάνυξις stand alone in giving any support whatever to κατανυγ. = silere.

There is some confusion and uncertainty among old interpreters, to judge from the quotations of Biel and Fritzsche. Hesychius explains in Ps. 4⁵ by ἡσυχάσατε, λυπήθητε; in Isai. 6⁵ by ἡσύχασα, λελύπημαι. Suidas on Ps. 30¹⁵ κατανυγῶ ἀντὶ τοῦ σιωπῶ. Lex. Cyrilli σιωπήσω, μεταγνῶ, μεταμεληθῶ. Fritzsche not unnaturally objects to the same word meaning either ἡσυχάζειν or λυπεῖσθαι, but holds that in each case pain (κατανυγ.) is implied by the silence and so used in paraphrase for it. But the paraphrase is recondite and difficult where the literal meaning would have been simple and natural, and why do the LXX never paraphrase by κατανυγ. other words of silence, whereas it only so occurs in one imperfectly attested place of Theodotion.

Greek Fathers do not find κατανυγ. an easy word. The following is Chrysostom's comment on Rom. 11⁸ (it is impossible entirely to separate κατανυγῆναι and κατάνυξις); κατάνυξιν δὲ ἐνταῦθα τὴν περὶ τὸ χεῖρον ἔξιν τῆς ψυχῆς φησι τὴν ἀνιάτως ἔχουσιν καὶ ἀμεταθέτως· ἐπεὶ καὶ ἀλλαχοῦ φησιν ὁ Δαδ ὅπως ἂν ψάλλῃ σοι ἢ δόξα μου καὶ οὐ μὴ κατανυγῶ, τοῦτ' ἔστιν οὐ μὴ μεταστῶ, οὐ μὴ μεταβληθῶ (there seems some confusion in the words following τοῦτ' ἔστιν), ὥσπερ γὰρ ὁ ἐν εὐλαβείᾳ κατανευγμένος οὐκ ἂν εὐκόλως μετασταίῃ, οὕτω καὶ ὁ ἐν πονηρίᾳ

κατανυγείς πάλιν οὐκ ἂν ῥαδίως μεταβάλοιτο. κατανυγῆναι γὰρ οὐδὲν ἕτερόν ἐστιν ἢ τὸ ἐμπαγῆναί που καὶ προσηλωσθαι. Chrysostomum (continues Fritzsche) secuti sunt Theodoretus (τὴν ἀμετάβλητον γνώμην), Theophylact (τὴν πρὸς κακὰ ἐπίμονον καὶ ἀμετάθετον ἕξιν τῆς ψυχῆς), Œcumenius (τὴν περὶ τὸ χεῖρον ἕξιν καὶ προσοχὴν τῆς ψυχῆς). These take κατανυγῆναι as = "to be nailed down," "to be fixed irremovably," and esp. in a bad state. This we may safely with Dr Field reject. But it shows the difficulty found by the Fathers in the word, and so would prevent us from attaching great weight to the fact attested by L. & S. that Theodoret etc. use κατανυγῆ in the sense of *stupefaction*, *slumber*; for their perplexity might have driven them to discover the true meaning of κατάνυξις in the original of Isai. 29¹⁰.

Κατάνυξις is used twice in the LXX and apparently not elsewhere, except with reference to the LXX passages. Ps. 60⁵ οἶνον κατανύξεως = יין תרעלה | Isai. 29¹⁰ πνεύματι κατανύξεως = רוח תרומה, passages too few and too little clear to throw much light. It is possible that κατάνυξις is connected not with κατανύσσειν but such a form as κατανύζειν = κατανυστάζειν (cf. Ps. 76⁷ נרדמו = ἐνύσταξαν). The renderings of the two passages seem to be connected, for the πεπότικεν of Isaiah (a paraphrase of נסך) would naturally come from the ἐπότισας of the Ps. (lit. rendering of השקותנו): but תרעלה is rendered Isai. 51^{17, 22} by πτώσεως. Can תרומה, substituted for תרעלה from Isai. 51, have been read by LXX in the Ps. without the ר (cf. 39² 69²⁷ 76¹¹ 95⁶, and the conjecture in 35¹⁵ approved by Bā. of נכרים for נכים)?

The difficulty has to be recognised. Excessive stimulation of nerves at one point may diminish sensibility at another, or excessive stimulation at one time 'exhaust the irritability of the cuticle' for another, so the paraphrase is just possible but there is room for links in the long interval and none or next to none are forthcoming.

In Ps. 60 'Wine of anguish' will suit the context and afford a natural meaning of the Greek, supposing the Hebrew word unknown to the translator*.

V 1 ὑπὲρ τῆς κληρονομώσης [לְהַנְחִילֹתָ לָא] i.e. לְהַנְחִילֹתָ לָא.

2 ἐνώτισαι [וְנִזְנִינָה] as 54⁴ Gen. 4²³ with acc. In Ps. 17¹ 39¹³ gen., 49² absol.

σύνες τῆς κ.] with gen. as verb of sense; συνήμι takes also accus. as 33¹⁵.

κραυγῆς [וְגִיגִי] unusual. √הנה elsewhere = μελέτη and cogns.

3 τῆς φωνῆς B¹] al. τῇ φωνῇ. Προσέχειν takes gen. 61² B, dat. as 17¹, accus. as 10¹⁷, 78¹, or εἰς 130². There is often variation in MSS.

ὁ βασιλεύς μου] for voc. as often 52³.

4 παραστήσομαι [וְעָמַדְתִּי] taken intransitively (Bä.) as 40⁶, 89⁷.

ἐπόψομαι [וְעָמַדְתִּי] *I will watch*; cf. 66⁷ ἐπιβλέπουσιν | Gen. 31⁴⁹. *Al.* Horol. ἐπόψῃ με, Gk. crpt., cf. 119^{77.88}.

6 + Κύριε (after ἐμίσ.), not Ch. texts.

τοὺς ἐργαζομένους τὴν ἀνομίαν] Mt. 7²³ etc.

7 + πάντας.

* Dr Field has a note on Rom. 11⁸ published posthumously, but marked as left ready for publication. It does not bear very directly on the present matter, his main point being not the meaning of κατάνυξις but the word by which an E. V. should represent it here. In a general way these two questions would be identical, but where the Greek is obscure it might be allowable to fall back on the original of a quotation. This anyhow is what Dr Field does, for he bases his proposed rendering (*deep sleep*) entirely on the meaning of תרדמה, not even noticing the תרעלה of Ps. 60. Moreover the fact that with his range of quotation and facility of reference he brings forward no direct evidence of the meaning of κατάνυξις makes it probable that none of a telling kind is available. There is however a trace of unfinished work in this note, for he speaks of "the Hellenistic use of κατάνυξις in the examples quoted above," only Is. 29¹⁰ LXX having been quoted, for Rom. 11⁸ is treated as identical.

V 8 ἐλέου] so BA. Cf. 84¹². Elsewhere the masc. forms are limited to this and accus. ἔλεον (exc. variant ἐλέω I M 2⁵⁷).

9 σου and μου interchanged in line 2. Gk. crpt. from line 1. Hence the Antiphon which names Matins for the Dead, *Dirige ... in conspectu tuo viam meam*.

10 ἐν τῷ στόματι αὐτῶν [בְּפִימוּ i.e. בְּפִימוּ (*richtig* Bā.); or treating number freely.

ματαιά [הוּת] cf. 38¹³ 52⁹ ματαιότης, but 52⁴ 55¹² ἀδικία | 50²¹ 57² ἀνομία | 91³ παραχώδης.

ἐδοκίμουν] so 62⁵ εὐλογοῦσαν; otherwise in Pss. 3rd pl. imperfect is of classical form, e.g. 41⁸ 35^{11,20}. In the 2nd Aor. are both forms, -οσαν 48⁵ 77¹⁷ 78²⁹ 116³; or -ον 11³ 36¹³ 62⁵ 78^{32,33} 79⁷ 116³ (often with 1st Aor. ending, as εἶπαν εἶδαν ἔπescαν). Opt. in -σαν 35²⁵ 104³⁵. Imperative always in -ωσαν.

11 κρίνον αὐτούς [הַשִּׁמְרִין] κρ. in sense of κατακρ.

διαβουλιῶν [מַעֲצוֹת] the received accentuation as in several other instances of the gen. plur. of this word. Why not here accent διαβουλίῶν? * διαβούλια 'counsels' is a Polybian word, used in the Bible generally in a bad sense 10², Hos. 4⁹, Ezek. 11⁵, Wisd. 1⁹. Cf. σωτηριῶν 28⁸. Also μαρτυρία 19⁸.

κατὰ τὸ πλῆθος [בְּרַב] i.e. בְּרַב.

παρεπύκρναν [מָרוּ] a word formed to represent the supposed connection of מָרָה to rebel with מָרָר be bitter, used for מוררים 66⁷ 68⁷. Ps.R. here and elsewhere *exacerbare*. V. sometimes substitutes *irritare* (as here) or *in iram concitare*.

+ Κύριε at end.

12 + ἐπὶ σοὶ (before πάντες), but not Church texts.

οἱ ἐλπίς, ἐπὶ σέ] more usual; but ἐπὶ σοί not unfrequent, 7² 38¹⁶ 44⁷.

κατασκηνώσεις [תִּסְכַּח] as though denomin. from סָכַח.

13 ὅπλῳ [צִנְהָ] renders also מִנֵּן 35² 76⁴ | חֲנִית 46¹⁰ 57⁵: perhaps from a feeling that definite naming of weapons was

* διαβούλια occurs in gen. plur. ΣΘ Prov. 1³¹, Θ 8¹² 14¹⁷. In Sir. 17⁶ N* only has διαβουλίαν. διαβούλιον recurs also Sir. 15¹⁴ 44⁴, Hos. 5⁴ 7² 11⁶.

unpoetical (such words as ζιβύνη, σειρομάστης, γαῖσος would bear this out). Other weapons mentioned are ῥομφαία, μάχαιρα, βόλις, τόξον, βέλη, and (35² 46¹⁰ where ὄπλον has already been used) θυρεός.

V 13 ἐστεφάνωσας ἡμᾶς] i.e. שְׁתַּפְּנֵנוּ.

ὡς δ. εὐδοκίας] i.e. בְּאֵיזֶה בָּא. ; though εὐδοκίας might possibly be partitive.

VI 1 ὑπὲρ τῆς ὀγδ. שְׁהֵלָע] In the Pss. ὑπὲρ with gen. is mostly the rendering (often a mechanical one) of עַל. It occurs about 18 times in the titles, and for עַל except in the following cases which are imitative and unintelligent:—5, 80 (1⁰) = לְ; 46 (1⁰), 47 = לְ; 45 (2⁰) = simple gen.; 80 (2⁰) in a Greek addition; and 9 = עַל in a misreading. Elsewhere for עַל 7⁸ 32⁶ 39¹² 56⁸ 105¹⁴; for מִן by reason of 38¹⁹; for בְּעַד on behalf of 138⁸.

ὑπὲρ with accus. occurs 27 times and stands generally for the מִן of comparison, = *more than*, pleonastic with comparative 37¹⁶ or with posit. adj. as 19¹¹, or verb as 38²⁰ 40¹³ 55²². In 66⁵ 97⁹ = עַל, perhaps depending less closely on adj. or verb than when = מִן; not “more fearful than” but “too fearful for the children of men,” fearful so as to be beyond them: “above all gods.” In the Gk. addn. of 38²⁰ ὑπὲρ ἐμὲ it has the usual force. There is some misreading of the Hebrew in 72¹⁶.

3 om. Κύριε 2⁰ B only.

4 PB. ad fin. + *wilt thou punish me*, following SM. *affligis me*.

6 ὁ μνημονεύων σου] i.e. זֶכֶרְךָ, so V., PB. (or paraphr.).

ἐξομολογήσεται [יודה] the regular rendering chosen from association of הוֹדָה (used of confession of sin in Ps. 32⁵, Prov. 28¹³) with הַתוֹדָה. “Shall confess thy goodness,” i.e. *give thanks to thee*. This use of ἐξομολ. occurs once in Pentat. Gen. 29³⁵. But certain formulæ might easily have been rendered earlier and that of 106¹ be familiar. ἐξομ. is used in LXX only in the middle, as in N.T. (except Lk. 22⁶ active of agreement); generally “to give thanks”; in Pss. (where it is

specially frequent) only for הודה; in Chron. it stands for הלל; of confession of sin only Dan. 9^{4,20}, 2 Chr. 30²² (but in N.T. Mt. 3⁶, Mk. 1⁵, Acts 19¹⁸, James 5¹⁶). *ὁμολογεῖν* is used act. and pass.; of sin only 1 John 1⁹; v. on 32⁵.

VI 8 ἐταράχθη [עֲשָׁשָׁה] so 31^{10,11}. *ταράσσω*, *συντ-* are favourite renderings of many Hebrew words.

ταράσσειν renders not less than 16 roots in the Pss. alone. בהל 6³ etc.: עֲשָׁשָׁה 6⁸: רגז 18⁸: סחר 38¹¹: המה 39⁹: הום 55³: נשח 42⁷: מור 46³: חמר 46⁴: רעש 46⁴: חיל 55⁵: חלל 119⁶⁰: טהט 57⁵: נדר 64⁹: שלל 76⁶: פעם 77⁵: צמת 88¹¹: חנג 107²⁷: שחם 143⁴.

συνταράσσειν המם 18⁵: המה 42⁶: בלע 21¹⁰: פצם 60⁴: ? שב(ח) 65⁸.

ἐπαλαιώθη [עֲתַקָה] i.e. עֲתַקָה or Gk. crpt. for -θη.

9 κλαυθμοῦ] recurs 30⁶, 102¹⁰.

11 + σφόδρα 2⁰ *.

VII 1 ψαλμός [שִׁנְיִן].

3 μῆποτε [פ] The usual rendering, as Gen. 3²².

μῆ ὄντος] anticipating the וְאֵין: cf. the poet. idiom "Helm nor hauberk's twisted mail."

λυτρουμένου [פֶּרֶק] Aram. 136²⁴, Lam. 5⁸.

μῆ δ. λ.: cf. Ps. Sol. 8^{12,36}.

5 ἀνταπέδωκα [גַּמְלָתִי] regular rendering of גַּמְלָה in LXX, accepted generally in V., PB.

τοῖς ἀνταποδιδούσιν μοι [שִׁלְמִי] as = שִׁלְמִי.

ἀποπέσοιμι ἄρα ἀπὸ τῶν ἐχθρῶν μου [וְאֶחְלַצָה צוֹרֵרִי] as if 'וְאֶחְלַצְ מִצִּי'; cf. Hos. 5⁶ מִ' חֲלִץ עֶכְכְּלִיקֵן ἀπὸ (ἀπὸ is inserted 18³⁰ 27⁹ 45⁹). "In the encounter with my enemies may I fail, go off empty handed."

Δυσμενέων ἀπρηκτος ἐμῶν ἀπο πάγχυ πέσοιμι. Apolin.

* R which has the Greek text in Latin letters (for *ταραχθ.*) ἐντραπέ-
τῳσαν, and (for *ἐπιστραφ.*) ἀποστραφέτῳσαν; cf. (ε for η) 11² σκοτομένη B |
28⁶ δεέσεως U | 48⁴ ἀντιλαμβάνεται A | 22³⁰ ε U. Conversely (η for ε),
εἰσήλθω U; and cf. 22⁴ U κατηκεῖς with 31²⁵ U οἰλιπίζοντες.

VII 5 אַרַּא ו] V. *merito*. (? *Decidam ergo* read as *decidā merito*. Cf. Zech. 14⁵ “et fugietis ad vallem montium eorum” for *montiū meorum*. Wright, Bampton Lect.)

6 εἰς χοῦν לַעֲפָר] as frequently Gen. 2⁷, Lev. 14⁴².

κατασκηνῶσαι] transitive: cf. βασιλεῖν τινά, to place one on the throne, πολεμεῖν 35¹ (q.v.), ταλαιπωρεῖν 17⁹, ζῆσαι 41³, μεταναστεύειν 52⁷, ὑστερήσει 84¹², ἡχῶν Isai. 51¹⁵, καταντᾶν 2 Macc. 4²⁴, θριαμβεύειν 2 Cor. 2¹⁴. Bos compares Eurip. *Herc. Fur.* 686 Μῶσας αἶ μ' ἐχόρευσαν. Often assisted by a prep. ἐξῆρψεν Ps. 105³⁰, ἐξεθνήσαν 64⁹, ἐξῆμαρτε 1 K. 15²⁶, ἐφαμαρτεῖν Jerem. 39 (32)³⁵, ἐξεπόρνευσεν 2 Chr. 21¹³, καθυστερήσεις Exod. 22²⁹, ἐκλιπεῖν καταρρεῖν (apparently) 1 Sam. 2³³.

7 ἐν τοῖς πέρασιν בַּעֲבָרוֹת] associating with עֲבָרָה; so הַתְּעַבֵּר 78^{21, 59, 62}, 89³⁹ rendered ὑπεριδεῖν, ἀναβαλέσθαι; but עֲבָרָה 78⁴⁹ = θυμόν.

+ Κύριε 2⁰.

ὁ θεός μου] i.e. אֱלֹהֵי. The same change from MT. in 84⁸; the reverse (Bä.) 52³; again 7¹² 90² MT. לֵאלֹהִים, LXX לֵאלֹהִים. For other dealings with אֱלֹהִים v. 19¹⁴ 39^{8, 9} 83².

φ] The rule of rel. attraction has hardly any exception v. 105⁹.

10 συντελεσθήτω יִגְמַר] ג' is rendered 12² ἐκλείπειν, 77⁹ ἀποκόψει. Elsewhere 57³ 138⁸ as גָּמַל. Here PsR. *consummetur*. V. *consumetur*, Lat. crpt. from following fut. (for which Rom. has *dirige*).

צָרִיד] into following verse.

ו] om ו. καὶ is much oftener inserted than omitted.

11 (Δικαία) ἡ βοήθειά μου παρὰ τοῦ θεοῦ מִגִּנִּי עַל אֱלֹהִים] the fig. interpreted and prep. paraphrased, cf. 84⁶. So V. and (except Δικ.) PB. and AV.

12 + καὶ ἰσχυρὸς καὶ μακρόθυμος] so V., PB. (exc. καὶ 1⁰) ἰσχ. is Aq.'s rendering of אֱזָרָה (Jerome *et fortis*); μακρόθυμος a gloss on מִגִּנִּי ὁ. ἔ. Bä.

μὴ ὀργὴν ἐπάγων] i.e. מִגִּנִּי אֱלֹהִים. Mḡ can only correspond

with Hebr. if prohibitive which here hardly gives sense. V. interrogative *Numquid*. It is possibly so intended by LXX (v. 39⁸ where perhaps לֹא = οὐχί interrogative).

VII 13 ἐπιστραφήτε יִשׁוּב] either Gk. crpt. from ἐπιστραφή (because this obviously does not fit the subject of adjacent verbs), or = ἐπιστράφηται, aor. mid. or corrupt form of aor. pass. PsR. *convertamini*, V. *conversi fueritis*.

στιβώσει יִלְטוּשׁ] *shall make to flash* i.e. (here) *furbish*; cf. Ezek. 21^{10, 28} for בָּרַק. Mil. V. (*vibrabit*), Rom. (*vibravit*) misunderstand Gk. and paraphrase as *brandish*.

14 τοῖς καιομένοις לְדַלְקִים] (1) *for the fiery ones*, i.e. against the wicked burning with hatred, in hot pursuit. So PB. after SM. *contra persecutores*—(2) or perhaps *with burning material*. V. *ardentibus effecit*.

16 καὶ ἐμπεσείται יִפֹּל] Mil. V. *incidit*, Rom. *incidet*.

17 κορυφήν קִדְקִדָּו] 68²², Gen. 49²⁶, Dt. 28³⁵.

VIII 1 ὑπὲρ τῶν ληνῶν עַל הַנְּתִית i.e. הַנְּתִית.

2 ἐπήρθη תִּנְה] 'ת taken as a perfect. Conjecture to suit context; from 57⁶.

3 κατηρτίσω יִסְדַּת] free rendering, or v. below v 4.

τοῦ κ. 'לָה] the prevailing rendering in Pss.; v. note at end of Ps.

αἶνον עַן] which is rendered with much freedom by LXX: by ἀγίασμα 132⁸ | ἀγιοσύνη 96⁶ | ἀντίληψις 84⁶ | βοήθεια 62⁸ | βοηθός 59¹⁸ 81² | δόξα 68³⁵ | δύναμις 68^{35, 36} 93¹ | ἰσχύς 78⁶¹ 29¹¹ | κραταίωμα 28⁸ | κράτος 59¹⁰ | τιμὴ 29¹ 96⁷ 99⁴.

ἐκδικητήν PsR. *defensorem* (cf. V. Rom. 12¹⁹ *defendentes* = ἐκδικοῦντες), V. *ultorem*.

4 τοὺς οὐρανοὺς שָׁמַיִךְ] PsR. *cælos*, V. *cælos tuos*.

ἐθεμελίωσας כּוֹנֵנַת] As καταρτίζ. several times renders כּוֹן (68¹⁰ 74¹⁶ 80¹⁶ 89²⁸), the verbs of vv 3. 4 may have changed places either in Gk. or Hebr. cf. 33^{6, 9}. Θεμελ. however = כּוֹנֵן 48⁹ 87⁵ 119⁹⁰, where the context suggests the rendering, as is not the case here.

VIII 5 ἐπισκέπτῃ תפקדני] 17³, Gen. 21¹, Judg. 15¹, Mt. 25³⁶, Jas. 1²⁷.

6 παρ' ἀγγέλους מאלהים] cf. 138¹ so V., PB. παρὰ with acc. = מן of comparison as e.g. 31¹² 45⁸ 135⁵.

8 πεδίου ירד] Gen. 4⁸ 24⁶⁵.

NOTE ON τοῦ AND τοῦ μὴ WITH INFINITIVE.

Whatever the origin of τοῦ with infin. there is a tendency in the LXX to take it as a Hebraism*, a literal rendering of ל with infin., as ל with nouns is occasionally turned by the genitive, Ps. 17¹ 47¹⁰ 89¹⁹.

The following is an analysis of the use of the Pss.

τοῦ (without μὴ) with infin. = ל with inf. about 105 times; = otherwise about 10.

[viz. = מן 102⁵; ל with subst. 68²¹ 119²⁰; inf. without ל 27⁴ 77¹⁰ 109¹⁶; indicat. 10⁸ (all Swete's MSS omit): paraphrase 31³ 65¹⁰: addition 89²³.]

ל with inf. = inf. without τοῦ about 27; ὥστε 37⁸; εἰς with subst. 17¹² 59⁵ 60¹ 109¹³ 119³⁸; εἰς with infin. 70¹; indic. parapr. 49¹⁵ 50¹⁶ 78¹⁷; ὅπως ἄν 92⁸; ἐν τῷ 119⁹; (לאמר) 119⁸²: other parapr. 69²¹ 113^{5,6}: changed reading or points 15⁴ 71³: cf. also 48⁴.

τοῦ μὴ with inf. = מן 34¹⁴ 39² 69²⁴ 106²³ 119³⁷; = בל with indic. 10¹¹.

מן with infin. otherwise 102⁵ (v. above); 30⁴ (read otherwise).

In the historical books the τοῦ (without μὴ) generally means an original ל; rarely infin. without ל (as Gen. 8¹², Ex. 2¹⁸ 19¹², 2 Kings 4⁸); למען (Judg. 2²²); privatively for מ (Gen. 4¹³ 23⁶ 29³⁵, 1 Sam. 25³⁴, 1 Kings 15²¹); לבלתי (2 Sam. 14¹⁴, 2 K. 23¹⁰,

* v. Prof. Moulton in the Expositor for Jan. 1904, on the provincialism of frequent, as opposed to occasional use.

1 Chr. 11¹⁹); in paraphr. (Ex. 9²⁸ 14⁵, Ruth 1¹²) and in several Gk. additions, exegetical or substantial.

τοῦ μὴ stands for לֹא (so oftenest) or לבלתי; other originals Gen. 31²⁰ 47²⁹, Exod. 7¹⁴.

τοῦ with inf. is frequent (speaking generally) in Pss. and Prophets (less so in Isai. and Daniel), and some historical books (Chron. 1 Macc.); rare from Exodus to Joshua and in 1 Sam. Hardly found in the Wisdoms (exc. Sir. 50), Song, Ep. Jeremy, Esther, Maccabees 2—4 (In some perhaps, Song, Ep. Jeremy, the scarcity is due to the original or subject).

The translator of Ecclesiastes is punctilious, rarely failing to represent the ל by τοῦ, apparently (as his σὺν = את shows) aiming at literalness first of all.

The translator of Esther is equally careful to avoid τοῦ in spite of great frequency of the ל in the original; nor is there any example in the added portions.

The Gk. Esdras besides a few instances of the ordinary τοῦ 5⁷⁰ 9⁷ (cf. Esdr. B 4³ 10¹⁰) 8⁷⁹, has an unusual number of the privative, 4⁴¹ ἐσιώπησε τοῦ λαλεῖν | 5³⁹ ἐχωρίσθησαν τοῦ ἱερατεύειν | 5⁷² εἶργον τοῦ οἰκοδομεῖν (cf. Esdr. B 4⁴) | so 2²⁸ 5⁷³.

IX 1 ὑπὲρ τῶν κρυφίων τοῦ υἱοῦ [עלמות לבן] i.e. עֲלָמוֹת [על] לִבָּן, cf. 46¹. Elsewhere the Kal of עלם occurs only in 90⁸.

2 + σοι. So V. PB. AV.

6 καὶ ἀπώλετο ὁ ἀσεβὴς [אבדת רשע] i.e. אֲבַד הַרָשָׁע. Bā. however thinks that the LXX were unwilling to speak of God as a destroyer of men.

7 τ. ἐχ. αἱ ῥομφαῖαι] *The swords of the enemy*, reading חֲרָבוֹת from חֶרֶב. To make this satisfactory from the LXX point of view the reading should have been חֲרָבָתַי; cf. 73² ἐμοῦ δὲ...οἱ πόδες ἰ...רנלי...ואני; 104¹⁷ τοῦ ἐρωδιοῦ ἡ οἰκία ביתה...חסידה; 44³ 46⁵ 89³.

ῥομφ. said to be a Thracian word, first for a long spear, and then for a great sword (Plummer's St Luke). The LXX supplies the earliest considerable evidence of its use. In Latin it takes two forms *framea* and *rumpia*. (Here the Gk. shows V.

Inimici to be gen. s. and *frameæ* nom. pl.) In N.T. only Lk. 2³⁵ and in Revelation. For other strange words assumed into military nomenclature v. 5¹³.

IX 7 μετ' ἡχοῦς הַחֶמֶה] as some form of the verb (*sonare*) used adverbially; cf. 42⁵ 46⁴. “ἐκ μεταφορᾶς τῶν ἀπό τινος σεισμοῦ συμπιπτουσῶν οἰκιῶν” Theodoret.

8 ἐν κρίσει מַשְׁפָּט] cf. v 10 ἐν εὐκ. לֵץ.

10 καταφυγή...βοηθός מִשְׁבַּח (bis)] V. *refugium...adjutor*. PB. reverses, *defence...refuge*.

√נִבְּנָה occurs oftener in Pss. than in all the rest of O.T.; but only in 148¹³ (ὕψωθη נִבְּנָה) is the literal meaning recognised; (20² ὑπεράσπισαι | 59² λύτρωσαι | 59^{10, 17, 18} 69³⁰ √ἀντιλαμβάνειν | 91¹⁴ σκεπάσω). Elsewhere in LXX use, literal only in Job 5¹¹ (?) ἐξεγείροντα | Isai. 2^{11, 17} ὑψωθήσεται | Isai. 25¹² (?) (τὸ ὕψος) τῆς καταφυγῆς.

12 ἐπιτηδεύματα] The common LXX rendering of עֲלִילוֹת, מַעֲלָלִים, with a more general meaning than the classical. Mil. V. here *studia* (V. often *adinventiones*), Rom. *mirabilia*. For other originals v. 81¹³.

15 σωτηρίῳ בִּישׁוּעָה] σωτήριον practically denotes the same as σωτηρία.

16 ἐνεπάγησαν מַבְעוּ] so 69^{3, 15}, Lam. 2⁹. For other originals v. 32⁴ 38³.

διαφθορά שִׁחָה] referred to √שָׁח *destroy*; so generally: but also = βόθρος from שָׁח *to sink down*.

שָׁח is rendered;—103⁴, Jon. 2⁷ φθορά | Ps. 16¹⁰ 30¹⁰ 35⁷ 55²⁴ (cf. 107²⁰) διαφθορά | 49¹⁰ καταφθορά | 7¹⁶ 94¹³ (cf. 57⁷), Prov. 22¹⁴ βόθρος.

17 ποιῶν] i.e. עֹשֶׂה | συνελήφθη] i.e. נִלְכַּח (Niph.).

ῥῶδη διαψάλματος הַגִּינוֹן סֶלַח

18 εἰς τὸν ἄδην] ἄ. is generally declined. The elliptic ἄδου occurs 31¹⁸ 55¹⁶ 115¹⁷.

19 ἐπιλησθήσεται] 31¹³, Jerem. 20¹¹, “Perhaps late in passive sense” (Veitch). Cf. Lev. 7⁸⁽¹⁸⁾ δεχθήσεται also late.

IX 21 νομοθέτην] i.e. מוֹרֶה, cf. 84⁷.

B. pref. οἱ to ἀνθρ. by slip of the pen.

X "In the Sept., Vulg....Pss. ix and x form a single Psalm: and the acrostic arrangement which links together the two Pss., though it is as the text at present stands imperfectly carried out, shows at least that Ps. x is a companion to Ps. ix and designed as its sequel." Driver, *Par. Psalter*.

1 ὑπερορᾷς [תעלים] *shuttest thine eyes*. Cf. Acts 17³⁰.

2 בגאות] PB. *For his own lust*, reading from *v* 3 בתאות. From Seb. M. *Propter concupiscentiam suam*.

[ידלק] PB. *doth persecute*, v. 7¹⁴.

3 ἐπαινείται, ἐνευλογείται] i.e. בָּרַךְ, הֵלֵל. The ἐν of ἐνευ. seems to refer the second verb also to ἐν ταῖς ἐπιθ.; cf. use of the verb Gen. 22¹⁸ etc.

The two last words of the *v* are taken with *v* 4.

[ובצע] SM. "Benedixitque avarum quem execratur Deus." PB. "And speaketh good of the covetous whom God abhorreth."

4 πλῆθος [גִּבְהָ] SM. "Impius propter elevationem vultus sui, non requirit (Deum)." PB. "The ungodly is so proud, he careth not for God."

ἐνώπιον αὐτοῦ [כל מוזמותיו] free rendering.

5 βεβηλοῦνται [יהילו] i.e. יִחִל niph. of חלל: cf. Ezek. 39⁷ אהל βεβηλωθήσεται. "Rend. 'His ways are always firmly established'...For this signif. of the root חול, cf. Job xx. 21, and the derivat. חיל 'strength.' So Rashi....The LXX which renders βεβηλοῦνται wrongly connects יהילו with the Rt. חלל." J. & L.

ἀνταναιρείται [מָרַם] Ἀνταναιρεῖν = *take away*. Prov. 8¹⁰ (doublet or addition). Esther XVI^E (8¹³) (τὴν εὐχαριστίαν... ἐκ τῶν ἀνθρώπων ἀνταναιροῦντες, addition): otherwise only in Pss., and for a variety of words;—10⁵ מָרַם | 46¹⁰ מִשְׁבִּית | 51¹³ לָקַח | 58⁹ יִהְיֶה | 71⁷ בָּלִי | 104²⁹ תִּסָּף | 109²³ וְהִלַּכְתִּי | 141⁸ תַּעֲרֹךְ—In a different sense as a variant 82⁴ R. for פִּלְטוּ. NB. (i) the slight

force of the double prepn., (ii) frequency of the word in the Pss. as against rarity outside. Its ready use in paraphrase shows it a familiar word. Originally apparently a commercial figure of cancelling e.g. debt against payment (v. L. & S.). Cf. ἀνθυφαιρῆν Lev. 27¹⁸.

Here מרום is taken as a partcp. probably read מָרַם; so הרים *lift up, take away*: as Lev. 4^{8,19} al = περιαιρέω, (for *lift* = *remove* cf. 102²⁵).

X 5 κατακυριεύσει יִפִּיחַ free rendering: elsewhere paraphrased or altered, v. 12⁶ 27¹².

πάντων τῶν ἐχθρῶν αὐτοῦ בָּהֶם...כָּל-צֹרְרָיו v. 9⁷.

7 + οὐ, —but αὐτοῦ retained.

πικρίας [מרמות] as if from מרר, cf. 5¹¹.

δόλου [תך] V. *dolo*, PB. *fraud*, v. 55¹².

8 μετὰ πλουσίων [הצרים] i.e. as = עשירים, confusion of sound, Bā.; or = בְּאַרְיִת substituted from the similar beginning of v 9; cf. 34¹¹, Esther 14¹³ (c²⁴).

ἀποκτείνει [יהרג] Gk. crpt. of ἀποκτείνει. Later τοῦ was inserted. | ἐν ἀποκρύφοις] c. sqq.

הלה rendered here and v 10 by πένης: but v 14 πτωχός.

ἀποβλέπουσι [יצפנו] i.e. יִצְפּוּ, (66⁷ תַּצֵּ = ἐπιβλέπ.), v. 64⁷.

9 ἀρπάσαι (2⁰) [יחטף] ? Gk. crpt. for -σει. cf. v 8.

ברשתו] c. sqq.

10 ταπεινώσει αὐτόν] i.e. יִדְכֶּה (only instance of Kal of דכה in MT.). Pron. supplied.

ἐν τῷ αὐτὸν κατακυριεύσαι [בעצמו] i.e. בְּעַצְמוֹ transitive; infin. Kal or Piel, uses of עצם not found elsewhere.

“The Masorites read two words חַל בְּאִים... ‘host of afflicted’ ...But not to speak of the anomaly חל for חיל the adj. כאים is really unknown.” J. & L. Hence PB. “congregation of the poor” in this verse.

11 ἀπέστρεψε τὸ πρόσωπον αὐτοῦ [הסתיר פניו] The regular LXX rendg. perhaps from reverence, but also used of Moses Exod. 3⁶, and of Serv. Dni. Isai. 53³. So with אעלים (עיני)

Isai. 1¹⁵ (Ezek. 22²⁶ of men, *παρεκάλυπτον τοὺς ὀφθ.*), but Lam. 3⁵⁶ *κρύψης (τὰ ὦτα)*.

X II τοῦ μὴ βλέπειν בלֹדֶא.

I 4 ἐγκαταλείπεται] i.e. עָזַב Bā.

τοῦ παραδοῦναι αὐτοὺς εἰς χεῖράς σου] “Patienter agens expectat [Deus] ut tradat eos in manus suas et tollat eos de manibus dæmonum.” Arnobius.

I 5 καὶ πονηροῦ ורע] cum præc. So V., PB., AV.

ζητηθήσεται, εὔρεθῇ] either taking verbs as niph. and רָשַׁע as fem.; or (Bā.) 2nd p.s. taken as indefinite pronoun.

PB. *Take away* (וְתִדְרֹשׁ), free paraphrase.

I 6 καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος וְעַד] The LXX often expand in such a case. Cf. 22²⁷ 48¹⁵ 72¹⁹ 84⁵ 89³⁰ 111^{3,10}.

ἀπολείσθῃ] i.e. אֶפְרָח, imperative future, cf. 56⁸ σώσεις = פָּלַט.

I 7 εἰσήκουσεν שָׁמַעַת.

ἐτοιμασίαν תְּכִין] ת taken as subst. ‘Et. always = a cognate of כּוֹן, = *foundation* or *base* 89¹⁵, 2 Esdr. 2⁶⁸ 3³, Zech. 5¹¹, Ezek. 43¹¹. Here, Ps. 65¹⁰, Nah. 2³ = *Preparation*.

I 8 κρίναι ὀρφανῶ] Dat. commodi. The accusative occurs in this sense 7⁹ 43¹ 82³ with variation of reading.

ἐπὶ כּוֹן.

XI I Μεταναστεύου] Found in the act. voice 52⁷ (transitive) and 62⁷ (intrans.). From *μετανίστημι* (109¹⁰) through *μετανάστης profugus*. Biel renders *demigro, exulo, secedo*. Suidas here *φεύγε, μετοίκει*. Pres. imper. either as a verb of going, or with a tone of contempt.

ἐπὶ τὰ ὄρη ὡς הָרָם] i.e. הָרָם or (Bā.) הָרָם כּוֹן.

2 σκοτομήνη במוראפל] “Nox illunis quando luna non lucet” Biel, who quotes *βαρεῖα νύξ ἢ ἀσέληνος* (Hesych.). Here only in LXX, but in other translators for אפל, נשף, חשך: v. L. & S.

εἰς φάετραν על־יתר] Conject. to suit context; so V., PB. Cf. 21¹³.

3 ἃ κατηρτίσω καθεῖλον השתות יהרסון] i.e. (Bā.) הַשְׁתוּתָּה.

יְהוָה assuming a rare use of the article (before verb, expressing relative).

XI 4 + εἰς τὸν πένητα] from 10⁸; so V., PB.

5 καὶ τὸν ἀσεβῆ] c. præc. A reads ἀσεβῆν here; μονογενῆν in 22²¹ 35¹⁷.

ὁ δὲ...ψυχὴν שׁוּנְנָא...[וְ] The gender of the verb ignored and subject and object interchanged. Bā. thinks that to avoid imputing hatred to God, LXX took ἡ with the following word as the article, to which use (art. with suffix) there are a few parallels.

XII 2 + με with V.; PB. | ἐκλέλουπεν נָמַר] v. 7¹⁰.

3 χεῖλη פִּתְּ] i.e. פִּתְּ as *v* 4. Probably accus. by a bald Hebraism without construction; cf. 63⁶ (if στόμα be read). In such cases the dat. is the more usual rendering, 66¹⁷ τῷ στόματί μου | 69¹⁴ τῇ προσευχῇ | 76⁶ 77³ ταῖς χερσί | 77¹ 142² φωνῇ μου | 109^{2,3} γλώσση, λόγοις | 119⁷⁵ ἀληθεία.

5 τὴν γλώσσαν ἡμῶν נִנְּנָא] ל as = תָּא (Aram.).

παρ' ἡμῶν אֶתְנָ] παρὰ with gen. naturally = תָּא (22²⁶).

6 ταλαιπωρίας שׁוּ] v. 17⁹.

παρρησιάζομαι יִפִּי i.e. יִפִּי (א), confusion of gutturals; cf. 94¹ ἐπαρρησιάσατο הוֹפִי. *Parrr.* is found only in these two places of Pss. where V. has *fiducialiter* agam (Isai. 12²), *libere* egit; and the idea of speech seems imperceptible, as Job 22²⁶ (תַּתְּנֵנִי), and often in *παρρησία*. Elsewhere it is very prominent and the verb almost = *boast*. Prov. 20⁹ τίς παρρησιάζεται καθαρὸς εἶναι ἀπὸ ἁμαρτιῶν. Cant. 8¹⁰ ἡ νύμφη παρρησιάζεται (stage direction). Sir. 6¹¹ ἐπὶ τοὺς οἰκέτας παρρησιάζεται (i.e. (?) make free in giving orders).

7 δοκίμιον בַּעֲלִיל] Deissm. shows from the phrase χρυσοῦ δοκίμιον (-είον) recurring in papyri (in one duplicate deed replaced by χρ. δοκίμιον), that δοκίμιος is an alternate form of δόκιμος, comparing ἐλευθέριος, καθάριος [Esdras A 1 (31)²⁹ δευτέριον] and distinguishing from the δοκίμιον = δοκιμῆιον of Prov. 27²¹. Ἀργ. δοκίμιον is then here *genuine silver* and δοκ. either a

paraphr. of בעליל or a substitute for its unknown meaning. He points out altern. readings -μίου 1 Chr. 29⁴, -μιον Zach. 11¹³ for -μου, -μον. Τῇ γῇ is then only a mechanical rendering of לארץ; for the interpretation v. the commentaries. The same puzzle was before the LXX as now, and they give no help for solution. Mil. V. *probatum*. Rom. omits.

XII 8 φυλάξεις ἡμᾶς תשמרם] person accommodated to next verbal suffix as read.

διατηρήσεις ἡμᾶς תצרנו] i.e. צרנו.

Here alone of the Pss. is צר given its simple meaning, which might even here be from the context to suit φυλάξεις. The usual rendering is ἐκζητεῖν or some word of similar meaning, as 25¹⁰ 31²⁴ 105⁴⁵ and frequently in Ps. 119. It is turned 25²¹ by ἐκολλῶντο | 34¹⁴ παῦσον | 40¹² ἀντελάβοντο | 140¹ ῥῦσαι, also it is referred to צור in 32⁷, 141³ (περιοχῇ). In other books it is regularly rendered by τηρεῖν, φυλάσσειν. It seems impossible that the translator should have been quite unaware of the true meaning of צר, not so much from this passage where it might be a conjecture, as from its rendering in Exod. 34⁷, a passage which has influenced him elsewhere. His favourite rendering of ἐκζητεῖν etc. is gained from an Arabic root.

ταύτης καὶ εἰς] i.e. ילד! Bā.

9 + σου.

ἐπολυώρησας זלות] i.e. זלזל (Isai. 46⁶) accommodating meaning to context. "Thou hast prospered" Bā. The word recurs in 138³ for תרהבני; and as an alternative with ἐυλόγησει in Dt. 30⁹ for והותירך. The termination originally comes from ἄρα cura as in ὀλιγωρεῖν. Hesych. πολυωρεῖ, πολλὴν φροντίδα ποιεῖται, ἐναντίον δέ ἐστι τὸ ὀλιγωρεῖν, ὀλίγον φροντίζειν. "To pay much attention, take great care" L. & S. There is however a word πολύωρος, many seasons old; and from this (as if referring to plentiful seasons) and the analogy of πληθωρεῖσθαι the word seems in the three LXX passages to have the meaning "make abundant, fruitful to overflowing."

XII 9 "When they are exalted the children of men are put to rebuke" PB. from SM. "Cum exaltantur in ignominia sunt filii hominum."

XIII 2 ἐπιλήση...ἀποστρέψεις יְהִי...תַּתְּחִיל v. 10¹¹. The same tenses as the Hebrew. Some mss however with the Horol. read ἀποστρέφεις. Mil. Rom. *obliviscéris*. V. (present use) *oblivisceris**.

3 ἡμέρας יוֹמִי] Horol. with some mss ἡμέρας καὶ νυκτός (understanding י' to mean *by 24 hours at a time* Bā.), PB. omits.

4 τοὺς ὀφθαλμούς יְנִי] B alone omits μου.

6 + καὶ ψαλῶ τῷ ὀνόματι Κυρίου τοῦ ὑψίστου, with V., PB. from 7¹⁸.

XIV 1 + ψαλμός.

+ (at end) οὐκ ἔστιν ἔως ἐνός from v 3, with V., PB.

2 συνίων] "συνιοῦσι belongs to a root συνιέω from which also we find an infin. συνιέειν in Theogn. 565; the participle which is peculiarly common in LXX (1 Chron. 25⁷, 2 Chron. 34¹², Ps. 40², Jer. 20¹²) is perhaps more correctly written συνίων from συνίω, cf. ἡφιε Mk. 1³⁴, ξύνιον Il. 1²⁷³." W-M.

3 + τάφος—end of v. So V., PB. probably from Rom. 3¹³⁻¹⁸.

The following is the analysis of the sources (mainly Frankel's):

τάφος—ἐδολιοῦσαν 5¹⁰.

ἰδς—χ. αὐτῶν 140⁴.

ὦν†—γέμει 10⁷.

ὄξεις—ἔγνωσαν Isai. 59^{7.8}.

οὐκ ἔστι—ὀφθ. αὐτῶν Ps. 36¹.

* 'The Solesmes Antiphonary accents as Rouen *obliviscéris*. On the other hand the vernacular Sarum Prymer of A.D. 1400 has "How long forgettest thou etc." Roman Missal (Introit Ps. 1st S. aft. Pent.) *obliviscéris*, and so the Graduals (Solesmes, Mechlin, Ratisbon) but the Lyons Gradual and that edited by La Feillée have *oblivisceris*.' A.M.Y.B. v. 28³ 73¹⁶.

† For ὦν "R^{vid}" (Sw. 1889 but not 1896) has αν (i.e. *άν*), so has R in v 5 δικαίαν for gen. pl. and 18³⁶ ἀνάρθρωσεν for ἀνώρ. v. 34¹³.

XIV 4 βρώσει ἄρτου אכלו לחם] אכל as subst. 'We should expect the cogn. acc. (like flee (with) the fleeing of the sword), so the nearest word would be אָלל; but in actual usage אָל is food, not the act of eating. Probably merely a paraphrase of MT.' *D.* Cf. Gen. 31¹⁵ καταβρώσει κατέφαγε.

5 + οὐ οὐκ ἦν φόβος so V., PB.

7 ἀγαλλιάσθω...εὐφρανθήτω] Mil. *laetetur...exultet*, V. *exultabit...laetabitur* fut. with several Gk. mss, from 53⁷ (LXX).

XV 4 ἐξουδένωται נִבְּיָה] i.e. נִבְּיָה perfect = perfect, as usual where there is a Gk. pf.; or with MT. ptc. = pf. as 22¹⁶ 40⁸ 54² 112⁸ (once Gk. pf. = Hebr. fut. 10¹⁴); = ἐξουδενωμένος ἐστί, "is a despicable person."

πονηρευόμενος נַמְס] free rendering. PB. applies the two disparaging epithets coordinately to the good man as being such ἐνώπιον αὐτοῦ in his own eyes.

τῷ πλησίον αὐτοῦ] i.e. לְהַרְבֵּ. V. *proximo suo*. PB. *to his neighbour* followed by the doublet, *though it were to his own hindrance*, cf. 22¹³ 47¹⁰ 84⁸.

XVI 1 στηλογραφία מכתם] as from כתם akin to כתב but confined to incised writing (Delitzsch), which was most familiar on στηλαι, cf. 1 Macc. 14²⁷, 3 Macc. 2²⁷.

κύριε לָא.

2 εἶπα] i.e. אָמַרְתִּי, a pointing now generally accepted (mit aramäischer Aussprache, Bā.). PB. accepting MT. adds *O my soul*, following SM. *Dixisti (O anima mea)*.

Κύριός μου אֲדֹנִי] al. θεός. V. *Deus meus*, PB. *My God*.

ἀγαθῶν] Outside Proverbs ἀγαθός is mostly neuter, and very rarely personal; in the Pss. so only 73¹ 118^{1-4.29} 135³ 136¹ 143¹⁰ (in 143¹⁰ of the Lord's Spirit: in the other places of the Lord). As masc. adj. 45², fem. 34¹³ 36⁵. טוב is the only original in Pss.

3 τοῖς ἁγίοις...ἐν αὐτοῖς] Literal rendering.

XVI 2. 3 Such sense as the LXX are able to make of this difficult passage differs naturally at various points from later renderings.

ὅτι τῶν ἀγαθῶν μου οὐ χρεῖαν ἔχεις [טובתי בל עליך] Free paraphr. The clause is omitted by B.

ἐν τῇ γῇ αὐτοῦ θαυμαστώσεν [בארץ המה ואדירי Bā. thus divides—בְּאַרְצָהּ מְהִאֲדִיר, taking the final י to represent יהוה, which has considerable support though not in the uncial mss.

τὰ θελήματα αὐτοῦ] i.e. הַפְּצָיו, or הִפְצָיו. Latt. *Voluntates meas*.

4 ἐπληθύνθησαν] 'gender neglected as often in Hebr. when the verb stands first.' *D*.

μετὰ ταῦτα ἐτάχυναν] i.e. מְהִירָם. PB. takes this as relative clause, תָּחַס as = תָּחַל אֵל; and ׀ Kal = Piel: following SM. *qui festinant ad deum alienum*.

οὐ μὴ συναγάγω τὰς συναγωγὰς αὐτῶν [בל אסיד נסביהם] 'There are often cases in which it is impossible to be sure how LXX got a rendering; whether they confused, or paraphrased, or had something different. A confusion with כנס (1 Chron. 22²) is perhaps the least improbable suggestion to be made.' *D*.

μνησθῶ [אֶשָּׂא] Here alone of Pss. מִמֶּנּוּ stands for anything but זכר.

5 ἀποκαθιστῶν [תומין] cf. 17⁵ κατάρτισαι. The translator seems to have a different view of the central meaning from the accepted one. Gen. 48¹⁷ 'ת = ἀντελάβετο. Ἀποκαθ. = *restore*, cf. Gen. 23¹⁶ שָׁקַל, 29³ הָשִׁיב.

"Weighty authority for some forms from ἰστάω" W-M.

6 σχοινία [חבלים] so 78⁵⁵ 119⁶¹ 140⁶.

ἡ κληρονομία μου] i.e. נַחֲלָתִי. Cf. v 2.

7 ἔτι δὲ καὶ ἔως [אֵין] cf. 18⁴⁰. V. *insuper et usque ad*.

8 προορώμεν [שׁוֹיְתִי] i.e. = προωρώμεν. Ὁρᾶν is chosen as more reverent than θέσθαι. Middle in act. sense. πρὸς place, (St Peter however derives the time meaning Acts 2³¹). Cf. 54⁵ οὐ πρόέθεντο (שָׁמוּ) τὸν θεὸν ἐνώπιον αὐτῶν | 119³⁰ (Symm.) προέταξα (שׁוֹיְתִי), but V. Acts 2²⁵ *providebam*, A.V. *foresaw*.

XVI 9 ἡ γλῶσσά μου כבודי] interpreted. But [30¹³] 57⁹ 108² ב = ἡ δόξα μου.

IO διαφθοράν תפשׁ] v. 9¹⁶.

II ἐγνώρισάς μοι תודיעני] so always, exc. that in 144³ passive = kal. v. 21³.

πληρώσεις με εὐφροσύνης תִּשְׂבַּע פִּלְפִּל] Paraphr. or, according to the not improbable view quoted by Biel, με is intruded and πληρώσεις a subst. sing. or plur. But the με appears in Acts 2²⁸. Al. εὐφροσύνην.

XVII 1 τῆς δικαιοσύνης μου קדשׁ] 16⁶.

οὐκ ἐν χεῖλεσι δολίοις] *which goeth not out of feigned lips.*

2 ἐξέλθοι, ἰδέτωσαν] opt., imper. and future often alternate for variety of style 70^{3,4,5} 109^{7,8}, Gen. 27^{28,29}, Dt. 28^{34,35}, Job 5^{4,14}.

ἐξέρχομαι always stands for orig. יצא in Pss. The pres. stem occurs only 1 Sam. 23¹⁵.

οἱ ὄφθ. μου ענין] cf. 119³⁷. PsR. *oc. mei*, V. *oc. tui*.

3 οὐχ εὐρέθη ἐν ἐμοὶ ἀδικία] i.e. יִמְצָא בִּי עֲוֹן Bā.

3. 4 λαλήση יַעֲבֹר] i.e. יִפְּץ Hiph. (Bä.) “Send over the lips,” “utter.” Or יאמר J. & L.

ל as sign of direct object, 12^{5,9} 29¹⁰ 44⁴ 73¹⁸ 132¹ 135¹¹ 136²³ 139², an Aramaic use, but there are also cases in the Hebr. of O.T. On the other hand v. 21⁹.

λόγους דבר] so V., PB. plur.

4 ἐφύλαξα ὁδοὺς σκληρὰς פִּרְיִן אַרְחוֹת פִּרְיִן] ἐφύλ. = ἐφυλάξαμην. *I have guarded against.* v. L. & S. φυλάσσω II 4.

σκληρὰς] *cruel*. “I have shunned the ways of cruelty.” V. *ego custodiui vias duras*. Both Greek and Latin seem more often understood of austerity, or else submission to God’s guidance, “I have kept to ways of hardship.” Apolin. turns σκληρὰς by ἀτρίπτους, “Untrodden by the world.” Augustin “e. c. v. laboriosas mortalitatis humanæ et passionis.”

SM. “Propter operationes hominum (quæ fiunt) contra verbum labiorum tuorum ego observavi vias dissipatoris,” followed by PB.

XVII 6 ἐκέκραξα [קראתך] ך lost in the following בי Bā.

7 + ἐπὶ σέ V., PB.

8 κόρην בת [אִישׁוֹן] so V., PB. render by one word, cf. 19¹¹ κηρίον.

9 τῶν ταλαιπωρησάντων με [שְׂדוּנִי] √ταλαιπωρὸς frequently renders √שׁוּד, -ρὸς 137⁸, Judges A 5²⁷, Isai. 33¹; -ρία Ps. 12⁶ 32⁴; common thus in Job and Prophets. Other originals of the Gk. root in Pss. are (-ρεῖν intrans.) 38⁷ נַעֲיִיתִי | (-ρία) 40³ שְׂאוּן | 69²¹ אֲנוּשָׁה | 88¹⁹ חִשָּׁךְ | 140¹¹ מִהֲמָרוֹת. The only near synonym used for rendering √שׁוּד is in Nah. 3⁷, δειλαία = שְׂדֵיךָ.

τὴν ψυχὴν μου [בְּנַפְשִׁי...עָלִי] LXX often treat ב as negligible. With object as here 27⁴ 42¹¹ 49¹² 50^{19.23} 51⁸ 60²; with subject 44²⁰; vocative 62⁹; predicate 68⁵; also 118⁷ 146⁵ (unless simple paraphr.).

עָלִי [הַנֶּפֶשׁ עָלַי] as periphr. for נֶפֶשִׁי. PB. agrees in not taking 'בִּנִי with אִיבִי; rendering "to take away my soul" (lit. "against my soul").

10 τὸ στ. αὐ. ἐλάλησεν [פִּימוֹ דְּבָרוֹ] so V., PB.

11 ἐκβάλλοντες or rather ἐκβαλλόντες] apply. an unscholarly spelling of 2nd Aor., frequent in MSS, Gen. 37²² [1 Sam. 14⁴² Oxf. ed.], 2 Kings 4⁴¹, Sir. 28⁹, Mt. 25³⁰. v. also variants 2⁷ 19³ (λ for λλ); 8⁶ 28⁷ 30⁵ 38¹⁹ (λλ for λ).

ἐκβ. με [אִשְׂרֵנוּ] i.e. אִשְׂרֵנִי (Aram.) J. & L., or הוֹרִשְׁנִי Bā. "Projicientes me extra civitatem, nunc circumdederunt me in cruce." Aug.

"Casting their eyes down" seems peculiar to PB.

12 ὑπέλαβόν με [דְּמִינִי] i.e. דְּמִינִי. So rendered 48¹⁰ 50²¹, cf. ὑπ. for חֲשַׁב 73¹⁶, "They imagined me, i.e. thought of me as a lion thinks of its victim," cf. the less harsh use of λογίζομαι 144³, and v. on 68¹⁷. V. easily misunderstanding renders here and 48¹⁰ by *suscipio*.

13 ὑποσκέλισον [הִכְרִיעָהוּ] Suidas τῆς ὀρμῆς κώλυσον. Biel "supplanto, supposito crure dejicio." PsR. *subverte*, V. *supplanta*. A genuine Greek word, its familiarity shown by use

for a variety of originals and in paraphrase (cf. 10⁵ ἀνταναιρεῖν), the literal meaning is often out of sight. (The simple σκελίζω Jerem. 10¹⁸.) πτερνίζω (Gen. 27³⁶), πτερνισμός with the same meaning seem translators' coinage to represent $\sqrt{\text{קרב}}$, for which with few exceptions πτ. and cognates stand. v. 41¹⁰.

XVII 13 ῥομφαίαν σου] in apposition to ψυχήν, "Anima enim mea framea tua est quam assumpsit manus tua." Aug.

14 ἀπὸ ἐχθρῶν ממתים 1^o.

ἀπολύων ממתים 2^o] Gk. crpt. of ἀπὸ δολίγων (which is read by Horol. Latt. with most mss) which again comes from association of the phrase מתי מספר (Bä.); or = ἀπολλύων i.e. ממיט (J. & L.).

ἀπὸ γῆς מחר.

διαμέρισον] i.e. רקק.

ἐπλήσθη] i.e. מלא.

ἐχορτάσθησαν υἱῶν] i.e. υἱῶν. Rom. *saturati sunt porcina*, Mil. 1619 *saturati sunt filiis eorum*, Mil. 1841 *sat. s. filii eor.*, V. *sat. s. filiis*. The Gk. crpt. was no doubt facilitated by Isai. 66¹⁷, 2 M. 6¹⁸ etc. "Not only give way to unlawful pleasures but have full satisfaction in them." Aug. gives it another turn, "Saturati sunt immunditia conculcantes margaritas sermonum Dei."

15 ὁφθήσομαι τῷ προσώπῳ σου אהזת פניך] 'ח is only found Kal in MT. A neuter sense is given to the verb to avoid seeming irreverence; cf. 42³ 63³, Exod. 24¹¹. (But in Exod. 10^{28,29} twice out of 3 times is the same change in the case of men; cf. Ps. 10¹¹.)

ἐν τῷ ὁφθῆναι ברהקין] The expressions of this verse are softened from a feeling of reverence which however acts unequally; e.g. 84⁸ it is MT. that softens, LXX have ὁφθήσεται ὁ θεὸς τῶν θεῶν.

תמונתך] SM. *ad similitudinem tuam*, PB. *after thy likeness*.

XVIII 1 τῷ παιδί יעבך] Gen. 24² etc. Παῖς though used quite generally for *slave* in LXX is naturally a word of

more equality and social intercourse than δοῦλος. In N.T. it is used (1) of age (Mt. 2¹⁶ 17¹⁸ 21¹⁵, Lk. 2⁴³ 8^{51,54} 9⁴², Jn. 4⁵¹, Acts 20¹²); (2) in O.T. expressions (Mt. 12¹⁸, Lk. 1^{54,59}, Acts 3^{13,26} 4^{25,27,30}): (3) of a favourite personal attendant Mt. 8⁶, Lk. 7⁷; of courtiers Mt. 14²; in relation to a fellow-servant Lk. 12⁴⁵; in conversation with a son of the house Lk. 15²⁶.

XVIII 3 A cluster of exx. of the LXX paraphr. of metaphor στερέωμά μου סלע | καταφυγή μου מצורתי | βοηθός μου צורי | ὑπερασπιστής μου מגנני | ἀντιλήπτωρ μου מישגבי | . Kéras alone is retained simply.

στερέωμα. Though in Pent. applied only to the sky, Gen. 1⁶ etc. Ps. 19¹ (cf. Ps. 136⁶) רקיע | Exod. 24¹⁰ השמים | Dt. 33²⁶ שחקים, it retains the general meaning of *firmamentum* Ps. 73⁶, Esther 9²⁹, 1 M. 9¹⁴.

ὑπερασπιστής [cf. Gen. 15¹ ὑπερασπίζω σου = מגן לך | Dt. 33²⁹]. This subst. is frequent in Pss., including 2 Sam. 22; otherwise only an uncertain reading 4 Macc. 3¹². Fem. ὑπερασπίστεια 4 M. 14²⁹. The original is always מגן except Ps. 27¹ 28⁸ 31^{3,5} and (?) 71³ מעוז and 40¹⁸ מפלט. The verb -ίζω is more widely spread; v. also v 36.

4 αἰνῶν] i.e. מְהֵלָל.

5. 6 ὠδινες] i.e. (if the LXX vocalized as the Massorites did afterwards), reading וְהָיָה and deriving this from הָבֵל (cf. Acts 2²⁴) and not הָבֵל.

7 + αἰγίου V., PB.

8 ὠργίσθη αὐτοῖς ὁ θεός לו] LXX taking verb as personal refer the dat. to the foundations. V. *iratus est eis* (om. ὁ θεός), PsR. *ir. e. eis Deus*.

9 B. ἐναντίον αὐτοῦ, the rest ἀπὸ προσώπου αὐτοῦ מפניו] i.e. מפניו, or possibly as more reverent.

κατεφλόγισεν] ἅπ. λεγ. and the reading varies; φλογίζω 97³, Exod. 9²⁴.

11 χερουβιν] the Aramaic plural retained in the Anglican Te Deum, though apparently now abandoned by both Latin

and Greek Churches. Of the form *Cherubins* reprinted here in the *Par. Psr.* from the Annexed Book, Driver says "Cherubin is here a *singular* form obtained through the Fr. *cherubin*, Ital. *cherubino*. So often in Old English"; then again the Romance forms in *-in-* were (v. Murray's Dict. s.v.) formed originally on the Aram. plur. form.

XVIII 12 ἀέρων ἰσῆ] Plur. of *ā*. only here (B in || Sam. has ἀέρος); not classical; "ὑπὲρ εὐκρασίας ἀέρων" Lit. St James, Fragm. Anc. Egypt. Lit., Hammond (Supplement). Ἄήρ recurs only 2 M. 5² and 8 times in Wisd.

13 τηλαυγῆσεως תִּלְאֻגָּ] The special force of τηλε is lost for the most part in τηλαυγῆς and derivv., v. especially Lev. 13^{2,4} etc. of spots of leprosy; Ps. 19⁹ ἡ ἐντολὴ κυρίου τ.

αἱ νεφέλαι עֲבָי Mil. [*in conspectu*] *nubes ejus*, Rom. V. [*in conspectu*] *ejus nubes*. | אֲשׁ וְגַ' אֱנוֹחַ. π.] Lev. 16¹².

14 ἐξ οὐρανοῦ בְּשָׁמַיִם] so V., PB. with Sam. (מִשָּׁ). "Many cases of מ and ב confused in LXX; a very good ex. in Ez. 48²⁹ (LXX certainly right; and of course RV. 'for' implicitly adopts the correction; see Ez. 45¹ 47²²)" D. v. his Sam. p. lxviii. And v. Introd. p. xix.

At end LXX om. with Sam. and PsR. אֲשׁ... בְּרַד. V. supplies.

15 βέλη יִצִּי] Latt. *sagittas suas*.

ἐπλήθυνεν רַב] ר a form not found else in this sense.

16 ἔμπνευσις] ἄπ. λεγ. Ἐμπνεῖν Wisd. 15¹¹ of God's in-breathing; often in Joshua πᾶν ἐμπνέον, Acts 9¹ of anger.

17 προσέλαβε, al. προσελάβετό με יִמְיָנִי] Exod. 2¹⁰ (Kal) = ἀνειλόμην. προσέλαβε ἐξ. can hardly be other than a slip; all but B p.m. seem to have the other reading.

21 +(ad init.) ῥύσεται με ἐξ ἐχθρῶν μου δυνατῶν καὶ ἐκ τῶν μισούντων με from v 18: not Latt.

23 ἀπέστησαν] Gk. crpt. for -σα. Latt. *repuli*.

24 ἄμωμος תָּמִים] Various by V. *immaculatus*, *im-pollutus*, and PB. *uncorrupt*, *undefiled*. Lev. 1³ etc. *without blemish*, of animals for sacrifice (where a neg. rendering is

natural), but the similarity of form may have suggested it. v. 78⁷².

XVIII 26 ὁσιωθήσῃ] else only Wisd. 6¹⁰, where the wording recalls this place, οἱ γὰρ φυλάξαντες ὁσίως τὰ ὅσια ὁσιωθήσονται.

27 ἐκλεκτοῦ נבר] 'See *Lex.* ברר (1 Chr. 7²⁰ 9²² 16⁴¹, Neh. 5¹⁸), and Concord. s.v. ἐκλ.; often by error, e.g. Cant. 6⁹⁽¹⁰⁾, Isai. 49², Am. 5¹¹, 1 K. 4²³ (5³). So Aq. in Ps. 2¹¹ ἐκλεκτῶς for בר; and LXX for בר (בר) Ez. 19¹⁴.' *D.*

30 ῥυσθήσομαι רָצַח] taken as *run away, escape*, forcing the following construction (cf. 7⁵). Perhaps chosen for similar sound.

ἀπὸ πειρατηρίου נדוד] Gen. 49¹⁹, Job 19¹²; cf. Job 25³, Hos. 6¹⁰⁽⁹⁾. V. misunderstanding renders *a tentatione*, which is figuratively appropriate.

31 ὁ θεὸς... ἡ ὁδὸς αὐτοῦ] the pendant case retained, as 90¹⁰ 103¹⁵ 107⁵ 118²², Josh. 22³⁰; (on the other hand v. 9⁷ 10⁵).

+ μου.

32 θεός 2⁰] צור v. 19¹⁵.

33 ὁ περιζωννύων... καὶ ἔθετο] following Hebrew syntax; cf. Rev. 3⁷, and contrast v 34.

35 ἔθου ונחתה] i.e. ונתתה.

36 ὑπερασπισμόν כּוּנֵן v. v 3. Also in || Sam., Sir. 31 (34)¹⁶, Lam. 3¹⁶; cf. rendg. of אור by φωτισμός 27¹.

ἡ παιδεία σου] i.e. עֲנוּתְךָ. V. *Disciplina tua*, PB. *Thy loving correction*.

There is clearly a doublet here. The last line comes from Theodotion (reading תּוֹרָנִי); ἀνῶρθωσε may come from a rendering of תּסְעֲרֵנִי. Rom. has not the line *et disciplina tua correxit me in finem* (V.); Mil. has in it *stabilivit* for *correxit*.

*+ εἰς τέλος. Perhaps = לְנֶצַח (Bä.) as usual; or = סֵלָה (Swete Introd. p. 449), a rendering found in Theodotion.

* If the doublet ἡ π. σ. ἀνῶρ. με were noted in a central margin the εἰς τὸ τέλος of 19¹ might have been picked up with it, the τὸ omitted as in

XVIII 38 ἐκλιπῶσιν] i.e. עָלָה.

40 + πάντας. PsR. not V.

It is curious to compare for length Hebr. and Gk. of the 2nd line; συνεπόδισας [πάντας] τοὺς ἐπανισταμένους ἐπ' ἐμὲ ὑποκάτω μου : עָלָה עָלָה עָלָה עָלָה.

V. for συνεπόδ., *supplantasti*, misunderstanding figure.

41 ἐξωλέθρευσας מַמְסְלִיתָא.

43 λεανῶ αὐτούς אָרִיקָא. Reading with Sam. אָרִיקָא.

45 εἰς ἀκοὴν ὠτίον] Sir. 43²⁴. "Speech of common life used diminutives for most parts of the body, ῥινία, ὀμμάτιον, στήθιδιον, χελύνιον." (Quoted in Grimm-Thayer.) Like most of these ὠτίον is of a visible, i.e. external member. So Dt. 15¹⁷, Mt. 26⁵¹ (|| Mk., Jn., but Lk. οὐς), and the frequent ὠτίον ἀποκαλύπτειν (Isai. 50⁴ προσέθηκεν ὠτίον). Perhaps the phrase of the Ps. would have a popular or proverbial ring.

46 ἐπαλαιώθησαν] i.e. יָבֵלָה, cf. 32³ 49¹⁵ 102⁷ Bā.

ἐχώλαναν [יִחְגְּרוּ] i.e. reading as Sam. יִחְגְּרוּ (Aram.).

ἀπὸ τῶν τριβῶν αὐτῶν מַמְסְלִיתָא i.e. מַמְסְלִיתָא.

49 ἐξ ἐχθρῶν ὀργῶν] i.e. מֵאֲבִי־אֵי: V. "de inimicis meis iracundis"; PB. "From my *cruel* enemies."

XIX 1 διηγούνται מַסְפְּרִים] Gen. 24⁶⁶ 40⁹.

3 ἐρεύγεται [יָבִיעַ] (a) so ἐξερ. 119¹⁷¹ 145⁷; and otherwise of *speaking* 45¹ רָחַשׁ (Mt. 13³⁵ for φθέγγεσθαι of LXX). (b) Of a *lion's roaring*, רָחַשׁ Hos. 11¹⁰, Amos 3^{4,8}, Ezek. 22²⁵ A; so 1 M. 3⁴. (Some such meaning seems original, Lat. *rugio* L. & S.) (c) In primary meaning of *disgorge* Lev. 11¹⁰ || al. for שָׂרַץ; for פֹּחַ Ps. 144¹³.

4 ὧν anticipating αὐτῶν. Anteced. οὐρανοί, στερέωμα, ἡμέρα, νύξ. "They have no speech or words and their voices are inaudible; but all the same (v 5)."

οὐχὶ perh. here to emphasise that the negative is not = μή.

the usual phrase of the body of the Psalms. The addition from 94¹⁴ to 95⁴ would imply columns of the length wanted, if the length of the words themselves is taken into account.

XIX 5 ὁ φθόγγος αὐτοῦ. מִן] of a musical sound, as 1 Cor. 14⁷, Wisd. 19¹⁸.

ἐν τῷ ἡλίῳ ἔθετο τὸ σκηνώμα αὐτοῦ בהם לְשֹׁמֵשׁ שָׁם אֶהְיֶה] “As for the sun he hath put his tabernacle therein.” בהם is disregarded or referred to the pendant noun שָׁם, cf. 10⁵.

+ αὐτοῦ to complete the supposed sense as at end of v 6.

6 παστός] *The bridal chamber* (lit. “The painted chamber,” from πάσσω, Hesych. L. & S.), Joel 2¹⁶, 1 M. 1²⁷, 3 M. 4⁶ (passages which speak of mourning).

γίγας גִּיגַי] (as Gen. 10⁹) V. *gigas*, PB. *giant*; so Ps. 33¹⁶ (exc. PB. *mighty man*). [For the same Hebr. and PB. 78⁶⁵ 127⁴ LXX has δυνατός, V. *potens*.]

Γ. = ענקים Dt. 1²⁸ | = נפלים Gen. 6⁴, Num. 13³⁴, 3 M. 2⁴ | = רפאים whether living men Gen. 14⁵, Josh. 12⁴, or shades Job 26⁵ (confusing ר shades with ר name of giant race), | for a man of great stature (Hesych. Γίγαντος μεγάλου ισχυροῦ ὑπερφυοῦς) Judith 16⁶, Sir. 47⁴.

At end + αὐτοῦ. Some MSS omitting with Latt.

7 ἀπ’ ἄκρου מִקְצֵה] Latt. *a summo*. Cf. Lk. 1⁷⁸.

τὸ κατάντημα αὐτοῦ תַּקְוָתוֹ] loose rendering; the *end* in place of the *way*. Κατάν. (ἀπ. λεγ.) *destination*, καταντᾶν of reaching a destination 2 M. 4⁴⁴ and fig. 2 Sam. 3²⁹, 2 M. 4²⁴. In N.T. only in Acts (9) and in St Paul’s Epp. (4). In the narrative it is always literal as 16¹ 21⁷: in St Paul’s words always figurative as Acts 26⁷, Phil. 3¹¹. Sometimes there is a thought of climax, 2 M. 4²⁴, Acts 26⁷, Eph. 4¹³. From Papyri (Grenfell and Hunt) it is found to be a term for the falling in of the property of deceased to heir or legatee, and to this 1 Cor. 10¹¹ has been referred.

ἀποκρυσθῆσεται τὴν θέρμην αὐτοῦ] The usual relation of person and things is here reversed. The construction is exactly parallel to ἀποστραφῆναί τινα, *aversari quem*, Jerem. 15⁶, 2 Tim. 1¹⁵; the usual active construction of both verbs being τι ἀπό τινος. Or cf. Acts 21³ TR. ἀναφανέντες τὴν Κύπρον or Mt. 21³⁷ ἐντραπήσονται τὸν υἱόν μου.

XIX 8 νόμος תורת] Dt. 4⁴⁴ | μαρτυρία עֲדוּת] (Dt. 4⁴⁵ וְעֵד—μαρτύρια), only found else in O.T. as an alternative reading in Gen. 31⁴⁷.

σοφίζουσα מחכימת] So 105²² 119⁹⁸.

9 δικαιώματα פקודי 119^{27, 56, 94, 141}, else rendered ἐντολαί ἐντολή מצות] Dt. 30¹¹, the usual rendering.

εὐθεία n. pl. so 58², Dan. ① 11¹⁷ (cf. ἡμίσεια Lk. 19⁸ spelt ἡμίσεια; γλυκεῖα 119¹⁰³ S.C.A. ART).

From εὐθής m. 25⁸; f. 119¹³⁷, Prov. 27²¹; n. εὐθές 51¹²; f. pl. εὐθείς 119¹³⁷ A.

From εὐθύς, f. dat. s. εὐθείᾳ 27¹¹; masc. gen. pl. εὐθείων 111².

From either, εὐθείς 32¹¹ 7¹¹; εὐθέσι 33¹.

τηλαυγής ברה] cf. for בהיר Lev. 13² *al.*, and v. Ps. 18¹³.

10 ἐπὶ τὸ αὐτό יחדו] Rom. *in semet ipsis*, Mil. V. *in semet ipsa*, Aug. *in id ipsum*. Jer. has *in semet ipsis* (*al. ipsa*).

11 λίθον τίμιον פו] So 21⁴: but 119¹²⁷ τοπάζιον.

κηρίον נפת צופים] so Latt. PB.

12 φυλάσσει נוהר] Free rendering under Targ. influence, Bā.

13 + μου V., PB.

14 ἀπὸ ἀλλοτρίων מזדים] i.e. מִזְרִים; cf. 54⁵ זרים ἀλλότριοι with 86¹⁴ זרים παράνομοι.

ἀλλοτρ. therefore is masc. So Suidas τῶν δυσμενῶν. But Apolinarius has Μηδέ μοι ἀλλοτρίων κτεάνων φρεσὶ ἱμερος εἶη. And in Lat. *alienis* is almost inevitably taken as a neuter; “Ab occultis meis munda me, Et ab alienis parce servo tuo,” 1 Tim. 5²². So August. “Ne seducar ab aliis, neque enim ab alienis capitur qui est mundus a suis. Parce igitur ab alienis cupiditatibus non superbo et in sua potestate esse cupienti sed servo tuo.”

ἐὰν μὴ לו] ‘Perhaps a paraphr. suggested by the Aram. אֵלָּא מִן (‘ellā) = *if not*, in Tg. only after neg. as “There is no God except me,” but in Syr. = ἐὰν μὴ, as 1 Cor. 9¹⁶.’ D.

15 λόγια] Not a diminut. but adjectival neuter. (Sometimes confused with λογεῖον, the *breastplate*.) Confined as also

in classical use to divine words. Hence *oracles* AV. Rom. 3², 1 Pet. 4¹¹. Generally reserved in Pss. for אמרי, אמרות as Num. 24¹⁵; but 119¹⁶⁸ 147⁸ = דבר.

XIX 15 + διαπαντός V., PB.

βοηθέ μου צוֹרִי 'צ is rendered by βοηθός 18³ 19⁵ 78³⁵ 94²² | by βοήθεια 49¹⁵ 89⁴⁴ | by θεός 18^{32, 47} 28¹ 31³ 62^{3, 8} 71³ 73²⁶ [75⁶] 92¹⁶ 95¹ 144¹, Dt. 32⁴ etc., Isai. 30²⁹; | lit. by πέτρα 27⁵ 78¹⁵ etc., Exod. 4²⁵, Dt. 8¹⁵, etc.

λυτρωτά* only else 78³⁵, Acts 7³⁵.

λύτρον (and cognates) mostly = נַאֵל and פדה (with cognates), (λύτρον also for כפר and once for מחיר).

So generally in Pss.; but in a few passages λυτροῦσθαι (the verb is only mid. and pass. in LXX) is used of deliverance more generally: as for פלט 32⁷ | פצה 144¹⁰ | פרק 7² 136²⁴ (Lam. 5⁸, Dan. O. Θ 4²⁴) | שֹׁנֵב 59¹ | שׁוֹבֵב Dan. O 6¹⁷.

XX 2 ὑπερασπίσαι [ישׁוּבֵךְ] v. 9¹⁰ 18³. V., SM. *protegat*. PB. *defend*.

5 Some mss with Horol. + Κύριος after σοι.

6 μεγαλυνθησόμεθα נִדְגַל i.e. נִגְדַל; so Rom. V.; but Horol. with Mil. ἀγαλλιασόμεθα.

8 μεγαλυνθησόμεθα נִזְבִּיר i.e. נִגְבִּיר (cf. 12⁵) Bā. So Rom. *Magnificabimur*. Horol. ἐπικαλεσόμεθα. Mil. V. *invocabimus*. SM. + (*fiduciam habent*). PB. + *put their trust*.

9 συνεποδίσθησαν [כרעו] V. *obligati sunt*. The same Gk. rendering 18⁴⁰ (V. *supplantasti*) and 78³¹ (*impedivit*); συμποδ. more literally Gen. 22⁹ for עקר *bind*. Lit. "To tie the feet together."

καὶ ἀνωρθώθημεν [ונתעורר] 'ע in 146⁹ 147⁶ = ἀναλαμβάνειν.

10 τὸν βασιλέα] taking הַמֶּלֶךְ with line 1.

καὶ ἐπάκουσον ἡμῶν [יעֲנֵנוּ] i.e. וַיַּעֲנֵנוּ, now preferred to MT. The PB. compromises, following MT. generally but making

* Lev. 25^{31, 32} -ται, referred to -της by Biel and Alford, comes from λυτρωτός.

the 2nd verb 2nd person and מְלִיחָה vocative. SM. *Domine salva et rex (caeli) exaudiat nos.*

XX 10 + σε so V., PB.

XXI 2 מַה] neglected; so V., PB.

3 τῆς ψυχῆς αὐτοῦ לָבו] Rom. *animæ*; Horol. (with V., Mil.) καρδίας.

δέσιν תַּשְׁמִיךְ] from Arabic (Bä.); *al.* (with Horol., Latt.) θέλῃσιν.

τὴν δ'...οὐκ ἐστέρησας αὐτόν] Gen. 30² ἐστέρησέ σε καρπὸν κοιλίας.

Other verbs with two acc. in Pss. are :

(1) words of *feeding*, ψωμίζω 80⁶, ποτίζω 36⁹ 69²², χορτάζω 81¹⁷: similarly χρίω 45⁸. (2) *clothing*, περιζώννυμι 18⁴⁰ 30¹², ἐνδύω 132^{16, 18}. (3) *teaching*, διδάσκω 34¹² 119¹² etc., ἀκουτίζω 51¹⁰, συνετίζω 119²⁷, νομοθετέω 119²³ (dat. of pers. 25¹³). So συνεθίζω Sir. 23^{13 (17)}. (N.B. γνωρίζω takes dat. of person.) (4) *filling* or opposite, ἐμπίμπλημι 105⁴⁰ 147¹⁴; ὑστερεῖν 84¹². (5) asking, αἰτοῦμαι 21⁵, ἐρωτῶ 137³. (6) where one accus. is cogn., as μισεῖν 25¹⁹ 139²², ἐκμυκτηρίζειν 35¹⁶.

7 δώσεις αὐτῷ εὐλογίαν בְּרָכָה] But Latt. *dabis eum in benedictionem*, Jer. *Pones eum benedictionem*.

μετὰ τοῦ προσώπου σου אֶת-פָּנֶיךָ] *In company of thy presence* or *by means of thy presence*, cf. μετ' ὧδης 69³¹.

9 εὐρεθείη] i.e. נִמְצָאָה.

10 פָּנִיךָ] SM. *iræ tuæ*, PB. *thy wrath*.

Κύριε ἐν ὀργῇ σου συνταράξεις αὐτούς כִּי בָאָפוּ יְבִלְעֵם] v. 26¹². S^{c.a}R Horol. Latt. as MT.

12 βουλὴν ἣν οὐ μὴ δύνωνται στησαί בְּלִי-יִכְלוּ] + the infin. to complete the sense. So PsR., and (exc. that the accusatives with some Gk. MSS are plur.) V. Another Gk. reading is στηῆναι; to make this construe, Horol. reads βουλὰς αἰς.

13 θήσεις αὐτούς νῶτον תַּשְׁתַּמוּ שְׁכָם] as 18⁴¹. Lit. rendering.

ἐν τοῖς περιλοίοις σου בְּמִיתָרֶיךָ] connecting with verb יָתַר to

remain over; cf. Num. 3²⁶ מיתרים ('cords') κατάλοιπα, 4²⁶ περισσά; on the other hand v. Ps. 11².

"Et in his quæ relinquis id est in cupiditatibus regni terreni præparabis tibi ad passionem impudentiam eorum." Aug.

XXII 1 ἀντιλήψεως] i.e. אֲנִילָה; v. verse 20, 88⁵, cf. also 107¹⁷. Ἀντ. has no Hebr. orig. outside Pss. (Sir. 11¹² 51⁷).

2 ὁ θεὸς 1⁰ ἄλ] A considerable number of mss assimilate the quotation in St Mark by omitting the first μου.

+ πρόσχες μοι V., PB. = לִי חִוּשָׁה from v 20 (Bä.); or from altern. rendering of the unknown לִי דוּמִיָּה וְלֹא of v 3 Bä.

ἐγκατέλ. 'עזב] Num. 10³¹.

τῶν παραπτωμάτων μου שְׁאֵנָתִי i.e. : שְׁאֵנָתִי, 19¹³.

3 + πρὸς σέ Mil. not V.

εἰς ἄνοιαν [דוּמִיָּה] LXX did not know the word (v. 4⁵) which is rendered 39³ ἐταπεινώθην | 62² ὑποταγέσεται | 65² πρόπει.

εἰς ἄν. from a variant of παραπτωμάτων v 2 Bä. Less probably crpt. of καὶ οὐκ ἔστιν ἄνεσίς μοι. "Not so that it could be reckoned against me as folly," like the εἰς δικαιοσύνην of Rom. 4³ etc.

4 σὺ δὲ ἐν ἀγίῳ κατοικεῖς] i.e. שְׁכֵנְךָ, and (with V., PB.) taking שְׁכֵנִי in 1st line.

ὁ ἔπαινος] i.e. תְּהִלָּת. Jer. "Et tu sancte habitator laus Israel." SM. "et tu sanctus permanes, laudes Israelis," which last PB. follows (*worship* = laudes).

8 ἐξεμυκτήρισάν με] not class., but freq. in LXX. Suidas βδελύσσεσθαι, perh. understanding *to expel from the nose as a stench*. But the simple verb is explained as *to turn up the nose at*.

ἐλάλησαν יִפְטִירוּ.

9 ἤλπισεν] i.e. לָא paraphr. V., PB., AV.

θέλει αὐτόν בּוֹ חֶפֶץ] so 18²⁰ 34¹³ 40^{7.15} 41¹² 51¹⁸ 68³¹, Hos. 6⁶, Mal. 3¹; (the Hebr. ἐν sts kept 1 Sam. 18²²). This acc. is not class. and in N.T. only Lk. 5³⁹ and quotations from Hos. and Pss. (In Mt. 27¹⁵, Mk. 3¹³, Rom. 9¹⁸, the acc. would rather depend on an infin. understood.)

XXII 10 ὁ ἐκσπάσας με ἔχῃ.

ἢ ἐλπίς μου] i.e. מְבַרְכִּי V., PB., Jer.

ἀπὸ μαστῶν ἔλ-יִשְׂרָאֵל.

13 ταῦροι πίονες בָּשֵׁן אַבִּירִי] cf. 68¹⁶. The paraphr. is suggested by בָּשֵׁן V. *tauri pingues*; PB. has rather a doublet "*Fat bulls of Basan.*"

14 λέων ὁ ἄρπ.] i.e. אֲרִי הָטָר.

15 ὥσεί κηρὸς τηρόμενος] κ. has always ὥς or ὥσεί and τ. in context (22¹⁵ 58⁹ 68³ 97⁵, Jdth. 16¹⁵, Mic. 1⁴, Is. 64¹) exc. in a doubtful reading of Sir. 24²⁰.

17 + πολλοί V., PB.

ᾠρυξαν] i.e. בָּרָאוּ = פָּרָאוּ. So far as the reading goes, the variation belongs to the very commonest class, י and ו confused. For neglect of א before ר cf. 75⁶ (72¹⁶).

18 ἐξηρίθμησαν] prob. Gk. crpt. for -σα.

κατενόησαν יִבְיִטוּ] as often.

κατανοεῖν generally of attentive gaze, even if metaphorical; as 94⁹, Exod. 33⁸ (הִבִּיט), 1 Kings 3²¹, Job 30²⁰ (הַתְּבוֹן *stare*), Lk. 12²⁴, Acts 11⁶, James 1²³.

20 μὴ μακρύνῃς] i.e. אַל-תַּרְחֵק, taking אֵילוֹתִי as object into 1st line.

21 τὴν μονογενῇ μου יַחֲדִירְתִּי] 35¹⁷, cf. 25¹⁶. In these passages and Wisd. 7²² (of wisdom) there is no force in the termination exc. so far as singularity adds a special character. It is not clear whether this is a loose use of "only born" (as οἰκογενής), or from γένος, *only in kind*.

22 μονοκεράτων רַמִּים] so V., PB., as also in 29⁶ 92¹¹, Num. 23³², Dt. 33¹⁷; and LXX and V. Ps. 78⁶⁹. For a full account of the wild ox denoted by ראם v. *Bible Educator*, ii. p. 24. For the question how belief in a unicorn arose v. below*; as to

* No doubt travellers' tales working through zoological fancy had most to do with belief in the unicorn, which may therefore have had many origins. At the same time there is no such prevalent belief in a three-horned or many horned animal, and the unicorn was accepted by persons

why identified by the Pentat. translator with the ׀, no reason seems forthcoming; unless an association of sound with ῥινόκερως.

XXII 22 τὴν ταπείνωσίν μου] = עֲנִיתִי or עֲנִיתִי; v. 64⁷.

24 αἰνέσατε, δοξάσατε] Aor. A special call to praise on a definite ground.

φοβηθήτωσαν] i.e. יִגְדָּלוּ.

25 προσώχθισε] Latt. *despexit*.

τῇ δεήσει] paraphr. connecting ׀ with ענה *answer*.

ἀπ' ἐμοῦ] i.e. מִיָּמִי; accordingly מִיָּשִׁי and + μου at end.

26 PB. *of* thee i.e. derived from thee.

27 αἱ καρδῖαι αὐτῶν לבבכם.

29 + αὐτός for clearness.

30 ἔφαγον καὶ πρ. אכלו וישׁ] as MT.

ἡ ψυχὴ μου] i.e. נַפְשִׁי. | αὐτῷ] i.e. לו.

ἔῃ] verb (irreg.) or adj.

31 τὸ σπέρμα μου] זרע] lost before י Bā. So V., PB.

γενεὰ] לְדוֹר] i.e. “As for the generation to come (it shall be reported).” “Als Objekt von dem erzählt werden sollte” (Bā.). Cf. 2 Chr. 7²¹, v. also 124⁴.

יבא] (for יבאו) from following line. Latt. supply *cæli*. So PB.

32 τῷ τεχθισομένῳ] but 102¹⁹ נברא ὁ κτιζόμενος.

ὁν] כי] so V., PB. | + κύριος V., PB

not devoid of judgment, Aristotle and presumably these translators. There may then have been some ground not unreasonably trusted, such as reports of the rhinoceros, an animal like the ראם capable of turbulence and not gentle and beneficent as the medieval unicorn. Arist. names the Oryx and the Indian Ass as unicorn. As to the Oryx (? a gazelle) it has been suggested that the horns in profile seemed one. Can the Ἰνδικὸς ὄνος be the *Okapi* with the frontal protuberance developed enough to give matter for exaggeration? The following mention of colour would support this. Wood (*Anecd. of Anim. Life*) quotes an old writer, Topsel: “In the city of Zeila, in Ethiopia, are kine of a purple colour as Ludovicus Romanus writeth, which have but one horn growing out of their heads, and that turneth up towards their backs.” (The last detail would be then a confusion with some other animal.)

XXIII **1** οὐδέν με ὑστερήσει **לֹא אַחֲרַי**] Ὑστερεῖν with subject of thing missing Eccl. 9⁸, Job 36¹⁷, Dan. O 4³⁰, Isai. ⑥ 5⁴ (οὐ μὴ ὑστερήσει ἄρτος αὐτοῦ), John 2³; and, with dat. of person, Mk. 10²¹. Here only with accus. of person. Ὑστερεῖν recurs Ps. 39⁵ (personal subj.) 84¹¹ (transitive); ὑστέρημα 34¹⁰.

2 τόπον **נָחוּת**] prob. confused with **נָחַת**, cf. 79⁷, Jer. 29²⁰ (49¹⁹) 32¹⁶ (25³⁰). For other confusion in connection with these words v. 65¹³ 68¹³ 74²⁰ 83¹³. | + ἐκεῖ.

κατεσκήνωσεν **יִרְבִּיצַנִי**] softening fig. to suit **τόπον**. But Latt. render the Hebrew literally, *collocavit* "hath made me lie down"; v. Brachet, *Fr. Dict.* s. v. *coucher*. So Vulg. 104²² (but in simple sense 107³⁶ 113⁸).

ἐξέθρεψε **יְנַחֵלֵנִי**] Gen. 47¹⁷, cf. 31⁴ **διαθρέψεις**. So apply. V. *educavit*, "hath nourished" (v. Dict.), and not in the sense of *eduxit*. In 31⁴ Mil. renders *pascas* V. *enutries*. Here Jer. *enutrivit*.

3 ἐπὶ **τρίβους**] *Along paths*, cf. 25⁵ 55¹¹, Judges 11³⁸, Sir. 2¹², Jer. 13¹⁶, Ezek. 19⁹ (sound along the hills), Mt. 14²⁹.

ἐπὶ of rest has not acc. in Pss.; but (a) dat. (78⁵⁸ **τοῖς βουνοῖς** | 102⁸ **δώματι** | 84¹¹ **σκηνώματι**), or (b) oftener genitive (10¹⁸ **τῆς γῆς** | 36⁵ **τῆς κοίτης** | 72¹⁶ **τῶν ὀρέων**). [**Ἐπὶ** with accus. = over a surface (often to imply great extent) Hosea 9¹ 10⁴ 12¹¹ 4¹³; (*along the tops*, to give an idea of multitude) Ezek. 34¹³ 39¹⁷; or = dat. 1 Sam. 31⁸.] Lev. 3⁵ the gen. and acc. with **ἐπὶ** are distinguished.

4 ἐν μέσῳ **בְּנֵי**] i.e. **בְּנֵי** (Aram. Dan. 3²⁶ 4⁷) Bā.

σκιᾶς θανάτου **צִלְמָוֶת**] as MT.

5 ἐξ ἐναντίας **נֶגֶד**] on analogy of **ἐκ δεξιῶς**. In Exod. 14² for **לפני**. In N.T. only Mk. 15³⁹, Tit. 2⁸. V. *adversus*, PB. *against*.

τὸ ποτήριόν σου **כּוּסִי**] Gk. crpt., or the י not written and pron. supplied. PsR. *poculum meum*, V. *calix meus*, but Horol. **σου**. Two words of v 6 are taken with this v.

XXIII 5 μεθύσκον הריי] ‘making drunken, fig. as 65¹⁰, Sir. 35 (32)¹³ 39²², and in the passive Ps. 36⁹.’ *D.*

6 ὥς ἤא] as = ִהִא (Aram.), so 73¹; (73¹⁸ ἤא = πῶς).

ὥς here is not the ordinary ὥς with superl. but as V. *Quam praeclarus est.*

+ σου V., so PB. ΤΗΥ *lovingkindness and mercy.*

τὸ κατοικεῖν με] i.e. ִהִיָּא.

For the tenses of the Ps. v. p. xvii.

XXIV + τῆς μιᾶς σαββάτου. Five days of the week have Pss. allotted in LXX titles, only one in MT. For the supplying of the two missing v. the Pss. named.

DAY.	PSALM.	DAY.	PSALM.
1	24 (LXX)	[5	81]
2	48 (LXX)	6	93 (LXX)
[3	97]	7	92 (MT. and LXX)
4	94 (LXX)		

τῆς μιᾶς] cardinal for ordinal; cf. 94¹ and Lat. use of *unus* in compound ordinals.

σαββάτου] in this sense in N.T. only Mk. 16⁹, 1 Cor. 16² (WH.); elsewhere σαββάτων.

+ πάντες.

2 om. ִיב. So PsR. but V. *quia*, cf. 118¹⁰⁻¹² 128².

4 ἐπὶ ματαίῳ, δόλω] W-M. III § 48 C, *d.*

+ τῷ πλησίον αὐτοῦ from 15⁴, so V., PB.

5 + οὗτος.

ἐλεημοσύνην הדין] v. Driver on Dan. 4²⁷ (Cambr. Bible), who adds, “ִי acquired in the New Hebrew the sense of *alms*; and it is rendered by ἐλ. elsewhere in LXX. We have the same usage in Ecclus.: in 3^{14,30} 7¹⁰ 12³ 16¹⁴ 40¹⁷⁻²⁴ the Hebr. has ִי for ἐλ. (Notice also ἐλ. often in Tobit.) The earliest examples seem to be the LXX of Dt. 6²⁵ 24¹³. It is difficult to say when the usage began: I suppose that in the 4th and 3rd cent. B.C. almsgiving became gradually the practical form which ִי took, and so the word gradually acquired that

meaning. I doubt whether 'צ ever had the meaning *mercy*, except in so far as almsgiving was a species of mercy. But certainly על. can hardly mean *alms* in Ps. 24⁵ 33⁵ 35²⁴ (ס* but *al. δικ.*) 103⁶; nor is it apparent why it has been adopted here as the rendering of 'צ. 'על. is used for דסח in Gen. 47²⁹ and several times in Proverbs as 3³ 14²² (doublet) 15²⁷ (16⁶). Cf. the altern. readings in Mt. 6¹ ἐλεημοσύνην or δικαιοσύνην.

XXIV 6 + τοῦ θεοῦ] probably conjectural, so Bā.

7 ἄρατε πύλας οἱ ἄρχοντες ὑμῶν] ἄρχων = שׂר Num. 1⁴ etc. Meaning is here subordinated to lit. translation; for a possess. of the 2nd pers. cannot properly go with a vocative (cf. Isai. 66⁵, Oxf. ed.), "You (by which I mean) your leaders."

V. (treating LXX as orig.) *Portas principes vestras*, Rom. p. (*principes*) v., Mil. *P. principis vestri* (cf. treatment of 58¹⁰).

XXV 1 + ψαλμός.

3 διακενήs דרר] i.e. διὰ κενήs πράξεως Bos. Suidas ἀνευ τινὸς προφάσεως. Διακ. = שׁוּן (31⁷); דרר (Lev. 26¹⁶). Hence an adj. διάκενος Num. 21⁵.

ὑπομένοντες] PsR. and Missal *expectant*, V. *sustinent* (usual rendering of ὑπομένειν).

5 ἐπὶ τὴν ἀλήθειάν σου באמת] *Along the path of thy truth*, v. 23³.

καὶ σέ] Bā. sees here דתא, supplying the missing ו.

6 μνήσθητι τῶν οἰκτιρῶν σου καὶ τὰ ἐλέη σου] acc. and genitive coordinate; cf. v 7, 105⁵.

μνησθῆναι as a rule takes the genitive, but it has the accusative 42⁵ (ταῦτα), 77⁶ (ἐτη αἰῶνια) 119⁴⁹ (τὸν λόγον σου), Exod. 20⁸, Num. 11⁵, Lam. 1⁹, some dozen times; cf. ἐπλησαν with gen. and acc. 2 Chron. 16¹⁴, and ἐπιλαθέσθαι c. gen. as a rule but acc. 119^{30, 83, 141, 176}, Isai. 65¹¹; v. 119³⁰.

B (alone) om. κύριε.

7 om. μου 2⁰ B s p.m. | om. דתא. Horol. has both.

10 τοῖς ἐκζητοῦσι דנצרי] v. 12⁸.

11 καὶ ἰλάση דסלח] rendered Exod. 34⁹ καὶ ἀφελεῖς σύ.

XXV 12 ἡρετίσατο יבחר] from αἵρετός, like καθαρίζω, ῥαντίζω, συνετίζω, φοβερίζω, ἀσμενίζω (intrans.), “to make a thing one’s choice.” Such words came into use through the same aim at distinct form and regular conjugation as made later Latin prefer frequentative verbs. Cf. Brachet’s *Hist. Fr. Grammar*, where he complains of “the new development of old words, heavy ungraceful derivations, new growth of terminations, inundation of prefixes and suffixes,” instancing the word *réglementer*.

14 κρατάωμα סֹדֶר] associating with יסֹד *fundare*. Cf. 55¹⁵ Bā. + καὶ τὸ ὄνομα Κυρίου τῶν φοβουμένων αὐτόν] apply. a doublet; not in Mil. V.

16 μονογενής יחיד] v. 22²¹.

21 ἄκακοι καὶ εὐθεῖς] i.e. תָּם וְיֵשֶׁר. Contrast 37³⁷.

ἐκολλῶντό μοι יצרונִי] to suit context: or a meaning forced from a supposed connection with צור or צרר. v. 12⁸.

+ κύριε at end, PsR. not V.

XXVI 2 πύρωσον צרפה] V. 12⁷ 17³ *igne examinare*; but sts. rendered by a word which would of itself convey a different idea, as here *ure*, 105¹⁹ *inflammavit*, 119¹⁴⁰ *ignitum*.

3 εὐηρέστησα התהלכתי] so 35¹⁴ 56¹⁴ 116⁹ from Gen. 5^{22, 24} etc. (generally ἡ = περιπατεῖν); a paraphr. of ἡתה where *with* or *before God* follows (*to walk with* implying *to be pleasing*), and then extended to cases where ἡתה stands alone.

Hebr. 11^{5, 6} has a reminiscence of the original in the τὸν προσερχόμενον, which in consistent fig. looks back to a περιπατεῖν μετὰ τοῦ θεοῦ rather than εὐαρεστεῖν. Cf. 1 Thess. 4¹, Ephes. 5^{8, 10}, 2 Cor. 5^{7, 9}, Coloss. 1¹⁰.

4 μετὰ συνεδρίου ματαιότητος עַם-מַת־יְשׁוּא.

παρανομούντων נַעֲלָמִים.

6 ἐν ἀθρώοις בְּנִקְיוֹן] (Gen. 24⁴¹). As if an Aram. plur. in יֵן; so 73¹³.

θυσιαστήριον מִזְבֵּחַ] as regularly of Levitical altar. Βωμὸς is very rare in this sense, Num. 3¹⁰ (addn.), cf. Josh. 22¹⁹.

XXVI 7 τοῦ ἀκοῦσαι] i.e. שְׁמָעָה.

8 εὐπρέπειαν* [מַעַן] i.e. מַעַן. The roots correspond 2 Sam. 1²³ 23¹, Job 3¹¹ (But 27⁴ מַעַן = τερπνότητα, cf. 133¹). In 2 Sam. 15²⁵ τ. εὐπρέπειαν αὐτοῦ = נְהוּג.

12 + γὰρ] not Mil. V., but Rom. *Pes ENIM meus*.

+ σε] involving voc. Κύριε with Mil., V.; so 89¹ 102¹⁶ 111¹ 115¹⁷ 138⁸; cf. also 21¹⁰ 119⁵⁷ 137¹. But Rom. here with MT *benedicam Dominum*.

XXVII 1 Transmitters of the Pss. have allowed themselves greater freedom in the titles than in the body of them. The Syriac Psalter is evidence of this, having discarded the traditional titles and supplied a new set of different character. The LXX MSS have (speaking generally) preserved the Masoretic entire, but add others of which a number may be at once weeded out as certainly not traditional. As an example I would give A's addition of David's name, sometimes with further formula, to the titles of Pss. 42—50 (exc. 44), other uncials joining in the case of two or three Pss., B alone quite clear of it throughout them. Though in some other cases (taking external evidence into account) there may be a doubt, e.g. in the mention of Jeremiah and Ezekiel in Ps. 65, there remain the main body of those ordinarily printed, which seem to be allowed by Swete as relatively original; and therefore except that they are not Masoretic, their testimony can only be put aside on internal evidence. The LXX titles (meaning by this something like Swete's list in his *Introd. to O.T.* p. 250) present thus with the Masoretic a body of testimony which *prima facie* and according to all external appearance would be of great value. In any case they are an unexplained phenomenon of interest, closely connected with the Pss.

* So in most edd. Swete εὐπρεπῖαν (similarly ὠφελία, συγγενία) apparently lengthening the ā. Thumb speaks of ει=ι as not only Egyptian but specially early in Egypt.

Swete's list is here accepted as of original LXX titles, except for his mention of ψ . $\tau\hat{\omega}$ $\Delta\bar{\alpha}\delta$ (cod. A) added to Ps. 42; his list taking no account of the same in the following Pss. (v. supr.) where in most cases the addition partly or wholly displaces the MT. title. This fact, the removal of MT. titles, makes a clear distinction between these and other uncial additions; these are therefore here neglected as without traditional value. As are also slight alterations like the addition of $\psi\alpha\lambda\mu\acute{o}\varsigma$, the position of $\text{'}\text{Α}\lambda\lambda\eta\lambda\omicron\upsilon\iota\acute{\alpha}$, and the alteration in the title of Ps. 70.

Then for the rest.

(1) Titles of authorship. No author's name is added but David's; except 71 *Sons of Jonadab*; 138. 139 *Zechariah*; 146 (both parts). 147. 148 *Haggai and Zechariah*. It is maintained below that except David these are not named as authors.

In the first 2 books out of the 7 Pss. anonymous in MT. the LXX leave 3 anonymous—1. 2. 66; add David's name to 3—33. 43. 71; and assign the remaining one, 67, to David by reading לְדָוִד for נִשֵּׁר .

Book III. The titles are already supplied with names, and none are added or altered by the Greek.

Book IV. has the most systematic addition; $\tau\hat{\omega}$ $\Delta\bar{\alpha}\delta$ is added throughout from 91 to 99 (except that in 92 MT. has it also); and to 104. But 100. 102. 105. 106 still remain anonymous.

In Book V, of the Graduals, MT. assigns names to 122. 124. 127. 131. 133; LXX so far from adding incline to omit, though the Uncials are divided in each case. To 137 $\tau\hat{\omega}$ $\Delta\bar{\alpha}\delta$ is added. From this point the name of Zacharias or those of Aggæus and Zach. are added in many cases by some or all mss. Ps. 71 besides the $\tau\hat{\omega}$ $\Delta\bar{\alpha}\delta$ is said to belong to the sons of Jonadab and the first captives.

(2) For *occasions* (as it would seem) during D.'s life they add 27 πρὸ τοῦ χρισθῆναι | 97 $\text{ὅτε ἡ γῆ αὐτοῦ καθίσταται}$ | 143 $\text{ὅτε αὐτὸν ὁ υἱὸς καταδιώκει}$ | 144 πρὸς τὸν Γολιάδ .

Other occasions :—29 ἐξοδίου σκηνῆς | 76 πρὸς τὸν Ἀσσύριον | 80 ὑπὲρ τοῦ Ἀσσυρίου | 96 ὅτε ὁ οἶκος οἰκοδομεῖται μετὰ τὴν αἰχμαλωσίαν [139 ἐν τῇ διασπορᾷ?].

(3) For the series of days of the week, v. 24¹; 38 + περὶ σαββάτου.

(4) A few of such expressions as occur in MT. 30 εἰς τὸ τέλος | 91. 93. 95 αἶνος ᾠδῆς or ᾠδῇ.

(5) The 2 enigmatical 31 ἐκστάσεως | 66 ἀναστάσεως.

It will be seen that these LXX additions to the titles are rare, except in Bk. iv. sporadic, and often very brief or obscure. On the other hand, though the MT. titles presented insurmountable difficulties, there is no attempt to supersede or displace them (if we except the variations of A etc. in the first part of Bk. II.).

πρὸ τοῦ χρισθῆναι] Rom. *priusquam ungeretur*, V. *pr. lini-retur*.

It has been questioned to which of David's anointings this is supposed to refer. I have suggested (*D. in the Pss.*) that it refers to one at Jerusalem following on the first reception of the Ark there, and that it is a ritual rubric indicating that the anointing took place between the recital of this Ps. and the next (v. 28⁸).

φωτισμός μου אור] As having more reserve and reverence than φῶς.

2 τ. σάρκας μου בשרי] not, like αἵματα (*shed blood*), a Hebraism, though there is something parallel in the use (for the classical use v. L. & S.). The Plur. recurs in Ps. 78²⁷ 79² 119¹²⁰; v. Addit. Note.

ἡσθένησαν בלל] so 9⁴ 31¹¹ 64⁹ 105³⁷ 107¹² 109²⁴ (18³⁷ ἡσθ. = ונחל). Not in Pent. (Lev. 26³⁷ ב = ὑπερόψεται).

3 παρατάξεται] 140³, Judg. 11^{12, 27} B (frequent). Cf. also 144¹. Middle in neuter sense as often in words of familiar reflexive action, e.g. clothing and washing; so περιετέμετο Gen. 17²⁵ 34^{17, 22} (Oxf. ed. but no sign in the uncials of this

reading) | ἐπεσιτίσαντο καὶ ἡτοιμάσαντο Josh. 9¹⁰⁽⁴⁾ | βάπτισαι Acts 22¹⁶.

XXVII 3 παρεμβολή] 78²⁸ 106¹⁶; all = מחנה.

ἐν ταύτῃ] בואת] for other exx. of Hebr. fem. v. v 4, 32⁶ 74¹⁸ 102¹⁹ 118²³ (Mt. 21⁴²) 119^{50, 56}; and (?) 77¹¹ 109²⁷ 132⁶.

4 + με (2°).

ἐπισκέπτεσθαι בקר] so Lev. 13³⁶, Num. 16⁵, 2 Esdr. 6¹, *examine by inspection*; but here *visit* must be intended, as often v. 8⁵; (perh. sts. a confusion with פקר). So V., PB.

τὸν ναὸν αὐτοῦ] ביהכלו] v. 17⁹.

5 ἐν σκηνῇ] so Bx, i.e. בִּסְכָּה. The rest + αὐτοῦ as MT. + μου, so Mil. not Rom. nor V.

6 + ἰδού] so Mil. not V (*et nunc*) nor Rom. (*nunc autem*).

ὑψωσε] ירום] i.e. ירים. V. *exaltavit*, PB. *shall lift up*.

ἐκύκλωσα] סביבותי] i.e. = סָבַבְתִּי.

7 After ἐέκραξα, + πρὸς σέ A, Rom. V., PB. not Mil. om. 1 (1°), so Latt. PB. Jer.

8 σοι] לך] Latt. *Tibi*, SM. *de te*, PB. *of thee*.

ἐξεζήτησα] בקשו] an easier sense is substituted.

9 μὴ ἐκκλίνης... ἀπὸ τ. δ. σ.] אל-תט... עבדך] the expression softened (Bä.). Cf. 7⁵.

γενοῦ] היית] i.e. הָיִיתָ or the mood assimilated to context.

ὑπερίδης με] תעזבני] Job 6¹⁴.

10 ὅτι] כי] SM. *quando*, PB. *when*.

11 νομοθέτησόν με] הורני] As if the Hebr. were a denominative. Cf. 119¹²⁰.

12. 13 καὶ ἐψεύσατο ἀδικία ἑαυτῇ] לולא : ויפח חמם : ויפח חמם לו] interpreted from such an association as in Prov. 6¹⁹ 14^{5, 25} 19^{5, 9} (Bä.). Or some confusion with פתה. SM. *Loquens injuriam*, PB. *Such as speak wrong*.

14 ὑπόμεινον] Aor. imper. freq. in N.T.; Mt. 10¹¹ 26³⁸, Mk. 14³⁴, Luke 24²⁹, John 15^{4, 9}, Acts 16¹⁵.

NOTE ON Σάρκες.

σὰρξ is used in the plural about 70 times in the LXX;—

A. Of flesh viewed as far as possible only as material, and apart both from personality and from system. Hence opposed to ψυχή Is. 10¹⁸. Frequently of slain flesh Zeph. 1¹⁷, Ez. 32⁵; consumed by animals Gen. 40¹⁹, 2 K. 9³⁶, 1 Sam. 17⁴⁴; by cannibals Lev. 26²⁹, Jer. 19⁹, Wisd. 12⁵; by enemies and oppressors (fig.) Job 19²², Mic. 3^{2,3}; or otherwise Isai. 10¹⁸ 49²⁶; by fire etc. Wisd. 19²¹, Judith 16¹⁷; by disease Num. 12¹², Job. 2⁵ 19²⁰ 33²¹, 2 Macc. 9⁹; by self Eccl. 4⁵. Exposed to other injury;—tattooing Lev. 21⁵; torture Judges 8⁷ and 4 Macc. (7 times); mental anxiety Sir. 34 (31)¹; work in heat 38⁸; God's judgment 14¹²; sin Prov. 5¹¹; in spiritual figure Ps. 119¹²⁰.

Restored from injured condition, from disease 33²⁵; from death Ez. 37^{6,8}. Of healthy human flesh Prov. 3²², Dan. 9¹⁵.

Of living animal flesh Gen. 41² etc., Job 41¹⁴⁽¹⁵⁾.

Contemptuously Gen. 6³, Isai. 31³, Ez. 23²⁰: so Ezek. 44⁷ of merely material sacrifice; Sir. 25²⁶, the union was never more than a physical one.

B. Personal plural, of blood relations Lev. 25⁴⁹, 2 Sam. 5¹ 19¹² (contrast following verse), 1 Chr. 11¹.

[The use in Job stands perhaps rather apart. σὰρξ sing. occurs only once, 34¹⁵ = human race. The plur. (besides the above) is found in 4¹⁵ 6¹² 13¹⁴ 14²² 21⁶. The whole trial of Job and consequent tone of the book is of a kind to contrast inner spirit with physical conditions.

בשר = βρωτός 10⁴; κρέα 10¹¹; σῶμα 7⁵; 12¹⁰ omitted; 19²⁶ evaded.]

XXVIII 1 ὁ θεός μου צורי] v. 19¹⁵.

ἐπ' ἐμοί מומי (bis)] All but B ἀπ' ἐμοῦ.

μήποτε παρασιωπήσης ἐπ' ἐ.] Rom. om.; Mil. *ne unquam sileas a me*; V. *ne quando taceas a me*.

XXVIII 1 μήπ. παρ....καὶ ὁμοιωθήσομαι v. 2¹².

2 δέεσθαι] Veitch quotes δέει pres. mid. from Aristoph., δέεται δέεσθαι κ.τ.λ. from Xenophon; δέεις (act.) Isocr. So Luke 8²⁸ ἐδέετο | Sir. 43¹⁹ 28¹¹⁽¹³⁾, χέει Dt. 15^{8,10}.

ναόν רביר V. *templum*. PB. by a sort of doublet *the MERCY SEAT of thy holy TEMPLE*.

3 τὴν ψυχὴν μου נַי] from 26⁹. But Latt. with נ as MT. συνελκ.] Mil. V. now *trahas*; Sarum Brev. and Rom. *tradas* perhaps from 140⁹. | + μὴ συναπολέσης με V., PB.

5 εἰς לֵא] contrast 33¹⁵. | καθελείς...οικοδομήσεις יבנם...יהרסם. οὐ μὴ οἰκοδομήσεις] οὐ μὴ takes in the Pss. the pres. subj. of δύναμαι, otherwise aor. subj. except a few times future ind. 34²³ 59¹⁴.

7 κ. ἀνέθαλεν ויעלו] intrans. ; perhaps only a paraphrase. Ἀναθάλλω is intrans. in the 2nd Aor. Hos. 8⁹, Wisd. 4⁴, Sir. 46²⁰ (and the || 49¹⁰); in the present it is transitive Ezek. 17²⁴, Sir. 1¹⁸ 11²² 50¹⁰ (v. also Veitch). This is in favour of taking it in Phil. 4¹⁰ as intransitive.

ὃ σάρξ μου καὶ ἐκ τοῦ θελήματός μου לבי ומשירי] These Hebrew words seem partly to have changed places, as if the translators had בִּשְׁרִי וּמִלְכִּי (Hitz. Bā.).

8 τοῦ λαοῦ αὐτοῦ לִמּוֹ] i.e. לְעַמּוֹ.

τῶν σωτηρίων] PsR. *salutarium*, V. (? -ίων) *salvationum* (Obad. 17, Hab. 3⁸).

9 ποίμανον] PB. psalms *feed*, Te Deum (through Latin *Et rege eos*) *Govern*.

ἐπαρον] not a very common use. Cf. 8² 47¹⁰, Lam. 4², Esd. B 7²⁸. It sts. implies pride (Prov. 3⁵, 2 Cor. 10⁵ 11²⁰). In N.T. exc. above and Acts 27⁴⁰ (τὸν ἀρτέμονα), only of bodily members and voice, as Mt. 17⁸, Lk. 21²⁸, Jn. 13¹⁸, Acts 1⁹ 2¹⁴, 1 Tim. 2⁸.

XXIX 1 + ἐξοδίου σκηνῆς] obscure. The unexplained genitive recurs in titles 31 ἐκστάσεως, 66 ἀναστάσεως (additions); and as rendering MT. וְדָהָשׁ = שִׁיר 75, (and T 76), and συνέσεως = מִשְׁכָּל, without preposition in the original.

If ἐξόδιον is read, it may be taken from ἐξόδιον = עֲצֶרֶת, the last day of the feast of tabernacles (Lev. 23³⁶), and understood to appropriate the use of the Ps. to that day (סִינַיָה is in post-biblical Hebr. the name of the Feast of Tabernacles, Bā.). There seems no other evidence of this Ps. being then used; nor of the mention of any days in the Titles except the days of the week. Ἐξόδιον might possibly also = ἑξέοδος; or a hymn used in an ἑξέοδος*. Or ἐξόδου (TU) may be read (-δίου having arisen from a mistaken view of σκηνηῆς as above) with the meaning "On the going forth of (i.e. from) the Tabernacle" at the end of the service of Anointing the King (I have suggested) in which the seven Pss. 23—29 were used; performed very soon after the Ark was first brought to Jerusalem. Rom. V. *In consummatione tabernaculi*†, where perhaps *cons.* is meant to represent עֲצֶרֶת.

XXIX I + ἐνέγκατε τῷ κυρίῳ υἱοὺς κριῶν. V., PB. A doublet taking אֱלִים = אֵילִים. Cf. 89⁷.

τμῆν [עז] v. 8³.

ἐνέγκατε] It is only colloquially that φέρε, φέρετε take the place of the aor. imp., W-M. § 43⁴.

2 δόξαν ὀνόματι αὐτοῦ כְּבוֹד שְׁמוֹ] for a different turn in this rendering v. 66²; cf. 51¹⁹, Gen. 49²⁰.

ἐν αὐλῇ בְּהִרְרָת] a guess founded on some similarity to הַצֵּר or perhaps הַיָּר (inner chamber).

The three lines of 96 which are parallel to these, viz.: 7^b 8^a 9^a, are verbatim the same Hebr. and Greek.

6 καὶ λεπτυνεί αὐτάς [וַיִּרְקִידם] i.e. וַיִּרְקֵם; v. 2 Sam. 22⁴⁷. Cf. Exod. 32²⁰ to which τὸν μόσχον will then allude (Bā.).

* Cf. εἰσόδιον in Lit. S. Mark (Great Entrance). Renaudot ap. Hammond (*Litt. E. and W.*); εἰσόδ. "nisi subintelligenda est vox hymnus aut alia similis idem est ac εἰσοδος sive magnus ut Græci vocant introitus."

† "Consummatio tabernaculi finis mundi est, in quo offerunt Deo filii Dei filios arietum. Filii arietum agnī sunt qui ponuntur ad dexteram" (Arnobius Min.).

XXIX 6 τὸν Λιβανὸν in loose apposition to αὐτάς; but Latt. *vitulum Libani*.

ὁ ἡγαπημένος [שְׂרִיין] i.e. יִשְׂרָאֵל: see Dt. 32¹⁵ 33^{5,26}, Isai. 44².

μονοκερώτων [ראמים] v. 22²². Rom. *unicornuorum*, Mil. V. *unicornium*.

“Nam et ipse dilectus et unicus patri exinanivit se nobilitate sua et factus est homo sicut filius Iudæorum ignorantium justitiam Dei et superbe jactantium tanquam singulare justitiam suam.” August.

7 A has φλόγαν here; so κ εἰκόναν 73²⁰, διπλοῖδαν 109²⁹, κοιλάδαν Joel 3², R χεῖραν 74¹¹.

9 καταρτιζομένου [יְחֻלֵּל] Either a technical term of mæeutics, (“Ad plenum et perfectum partum producere,” Schleusner); or, Schl. suggests from 18³⁴, it may mean “Qui confirmat pedibus velocitatem et firmitatem tribuit.” חֻלֵּל then will have been = *make strong*, v. J. & L. ad Ps. 10⁵.

καταρτίζ. Mid. in LXX; act. and pass. N.T. and classical; mostly confined to Pss. in LXX, with various originals;—8³ יסדת | 68¹⁰ 74¹⁶ 80¹⁶ 89³⁶ כֹּון | 40⁷ ברית | 113³ השתות | 17⁵ תמוך | 18³⁴ מִשֹּׁה | 68²⁹ פִּעֵלָה.

10 τὸν κατακλυσμόν [לַמְבּוּל] ל as = אַח, v. 17⁴.

κατοικεῖ [יֹשֵׁב] i.e. יֹשֵׁב; or Gk. crpt. for κατοικεῖ. PsR. *inhabitat*, V. *inhabitare facit*.

κατοικίζειν in Pss. always = הוֹשִׁיב; it has the place as obj. in 93¹, Isai. 54³, Jer. 6⁸ 17²⁵, Ezek. 36³³ 38¹²; in the other occurrences of it in the Pss. (4⁹ 68⁷ 107³⁶ 113⁹) and more often the inhabitant is the obj. Apolinarius agrees with PsR. giving a curious interpretation of κατακλ.:

Ναιετάει Βασιλεὺς ἀρετὰς κρουνηδὸν ἰούσας.

XXX 1 + εἰς τὸ τέλος BRU.

ἐγκαινισμοῦ [חֲנֻכָּה] Num. 7¹⁰ (cf. 7⁸⁸).

2 ὑπέλαβες με [דָּלִיתִנִּי] V. *suscepisti*. Cf. Acts 1⁹. This use of ὑπέλ., though quite different from that of 17¹², may have been suggested by the resemblance of דָּל to דָּמָ.

XXX 6 ὀργή [רגע] v. 4⁵.

τὸ ἐσπέρας, εἰς τὸ πρωί] v. 46⁶.

7 ἐν τῇ εὐθηνίᾳ μου [בשלי] so 122⁷ (cf. Job 21²³, Dan. 9⁴ 11^{21, 24}); εὐθηνεῖν 128⁸ (פרה), 123⁴ (שאננים), Dan. 9⁴ (רענן).

8 παράσχου [העמדתה] Gk. crpt. for the common παρέσχου (Horol.).

τῷ κάλλει μου [להררי] i.e. לְהַרְרִי.

Latt. + *a me*; PB. *from me*; not LXX.

9 πρὸς τὸν θεόν μου [אל-י'] The parallel of 104³³ 146². V. *Ad Deum meum*; hence PB. *to my Lord*.

11 ἤκουσεν, ἠλέησέν με, ἐγενήθη] i.e. שָׁמַע, חַנּוּנִי, הָיָה.

12 εἰς χαράν [למחול].

τὸν σάκκον μου [שקי] Stuff made of haircloth, sackcloth; hence through Gk. and Lat. the Engl. *sack*. "A borrowed word in Hebr. and prob. of Egyptian origin. Cf. Coptic *soḵ*. This remarkable word has travelled everywhere, together (as I suppose) with the history of Joseph." Skeat, s.v.

περιέζωσάς με εὐφροσύνην] v. 21³.

13 ἡ δόξα μου [כבוד] i.e. כְּבוֹדִי. Cf. 16⁹ 57⁹ 108².

PB. follows SM. *decantabit tibi (bonus quisque)*.

κατανυγῶ [ידם] the subj. being equiv. to the 1st person. v. 4⁵.

XXXI 1 + ἐκστάσεως. "A song springing from the outward and inward conflict (LXX ἐκστάσεως probably by a combination of *v* 23 ἐν ἐκστάσει [בחפזי] with 1 Sam. xxiii 26 [נָחַפוּ = σκεπαζόμενος LXX]) of the time of Saul." Delitzsch. Hesych. explains φρενὸς ἐκστασις by ὁ εἰς ἑαυτὸν μὴ ὦν (e.g. Gen. 2²¹); Suidas θαυμασμός καὶ ἀλλοίωσις. Ἐκστ. represents such words as חררה (Gen. 27³³) | מהומה 2 Chron. 15⁵ | פחד 1 Sam. 11⁷ | שמה Jerem. 5³⁰.

Del.'s explanation seems the only one available, but it is not satisfactory, as neither MT. nor LXX titles (except of 102) speak of the Psalmist's feelings.

2 + καὶ ἔξελθ' με from 71². PsR. *et eripe me*; not V.

XXXI 4 καὶ διαθρέψεις με [ותנהלני] v. 23².

6 παραθήσομαι [פָּקִיד] Lev. 6⁴.

7 ἐμίσησας] i.e. הָאֲנִי for הָ— V. *odisti*.

τοὺς διαφυλάσσοντας [הַשְׁמֵרִים] Dt. 7¹², Hos. 12¹³, Prov. 6²⁴ (שֹׁמֵר); Dt. 32¹⁰ (נֹצֵר); Lev. 19²⁰ (נִחְרָפֶת); Wisd. 10¹². Διαφ., as compared with φ., emphasises the thought of duration.

8 ἐφείδες A] Cf. 112⁸ אֶת ἐφίδῃ | 119^{43, 49} אֶת ἐφῆλπισα.

ἔσωσας ἐκ [ידעת ב] probably a paraphrase.

9 ἐν εὐρυχώρῳ [במרחב] (118⁵ בְּמִ = εἰς πλατυσμόν). εὐρύχ. recurs 104²⁵, Hos. 4¹⁶, Mt. 7¹³.

The simple εὖρος (ends of Exodus and Ezekiel, Judith 7³, Job 11⁹ 38¹⁸), and εὐρὺς (3 times in Exod. 38) are used in LXX in statistics of dimension but not for absolute breadth. √πλατὺς is used more generally.

εὐρύχωρος and πλατεία (of absol. breadth) are altern. readings, Judges 18¹⁰. “Εὐρὺς freq. in all poets exc. Attic, who hardly use it save in lyrics...nor is it common in prose.” L. & S.

11 ἡσθένησε [כָּשַׁל] v. 27².

ἐν πτωχείᾳ [בעוני] i.e. בְּעָנִי.

12 παρὰ πάντας τ. ἐ. [מכל־צ] i.e. *more than all*, a grammatical though not probable rendg. The prepn. has met with various treatment. Rom. V. *super omnes*. Mil. *Præ omnibus*. Jer. *apud omnes*. PB., AV. *among all*. Par. Psr. *Because of*; and so Syriac, attaching the words to previous verse.

Αἶσχος ὑπὲρ πάντας γενόμενῃ περιώσιον ἐχθρούς. Apolin.

14 παροικούντων [מגור] i.e. נָזַר referred to גֹּר *sojourn*; the adjacent words explaining the מ; cf. 34⁵ 120⁵ (παροιμία) | 56⁷ 61⁵ (παροικεῖν) | Jerem. 20^{3, 4} (μέτοικον, -ίαν).

16 οἱ κληροὶ μου [עתתי] Gk. crpt. for καιροί. Rom. (with Roman and Sar. Missals) *tempora mea* (cf. 4⁸ 26¹²); Mil. and V. *sortes meæ*.

17 ἐπίφανον τὸ πρόσωπόν σου [האירה פניך] the rendering of Num. 6²⁵, cf. Ps. 67².

18 καταθείησαν [ידמו] v. 4⁵.

XXXI 18 εἰς ἄδου] v. 9¹⁸.

19 ἀλαλα תאִלמנָה] *dumb*, 38¹⁴ (אִלְמָ), Mk. 7³⁷ 9^{17.25} only.
(κωφός = *deaf and dumb*.)

20 ὡς πολὺ τὸ πλῆθος רב מִה. | + Κύριε.

ἐξειργάσω פִּעֵלָה] as 7¹⁴.

21 ἀπὸ ἀντιλογίας מריב] as Dt. 1¹².

22 εὐλογητός, generally of the Lord (but v. Judges 17², Gen. 12² 24³¹ (Oxf. text)); εὐλογημένος, of God or men.

לִי] om. A preposition with pronoun is often omitted when the sense is clear without, or where it is absorbed in another expression with pron. 17⁹ 19⁵ 36³ 58⁸ 64⁹ 105²⁸ 106⁴⁵ [106³⁴ 114⁵ s.p.m.] 110³ 120⁶ 123⁴ 127¹ 144² 145¹⁵. Or perhaps they read לו lost in the αὐτοῦ.

περιοχῆς מצור] Both the Heb. and the Greek are ambiguous : see on 60¹¹. PsR. *circumstantiæ*, V. *munita*.

23 ἐκστάσει] v. v. 1. PsR. *pavore*, V. *excessu mentis*; cf. 68²⁸.

ἀπερριμμαι נגזרתי V., PB. Ἀπορρ. renders נדע Zech. 11^{10.14}. Or possibly נגזר is here understood as נגד־שתי, cf. Mic. 2⁹ (Jon. 2⁵ ἀπώσμαι, which Lam. 3⁵⁴ = נגזרתי).

ἄρα here and 7^{5.6} without original | 58² אֵלִם | 58^{12.12} 73¹³ 139¹¹ אָךְ | 124^{2.3.4} אָזי | cf. Gen. 18^{3.13} 20¹¹, Num. 22¹¹.

διὰ τοῦτο אֲבָן] as if = לִבָּן 73¹⁰; so 66¹⁹.

+ Κύριε BR. not Ch. Texts.

24 + ὅτι V., PB., AV.

ἀληθείας אֱמוּנִים] altern. meaning.

ἐκζητεῖ נִצֵּר] v. 12⁸.

τοῖς περισσῶς π.] Taking (not possibly) על־יתר c. sqq., to avoid imputing excess to God. PsR. *retribuet his* (Mil. *iis*) *qui abundanter faciunt superbiam*. V. *retr. abundanter facientibus sup.*

XXXII 2 οὖ] al. ᾤ. Latt. *cui*.

ἐν τῷ στόματι αὐτοῦ בְּרוּחוֹ] v. Isai. 53⁹, 1 Pet. 2²², Rev. 14⁵. PsR. *in ore ejus*, V. *in spiritu ejus*. It is said however to

come from Symmachus who Eccl. 7⁹ has διὰ λόγων σου for ברוחך*.

XXXII 3 ἀπὸ τ. κρ. בִּשׁ.

4 (ἑστράφην) εἰς ταλαιπωρίαν] i.e. לְשִׁרְיָ (נְהַפְּךָ) from שׁוּר (Bä.) v. 17⁹.

ἐν τῷ ἐμπαγῆναι ἄκανθαν קיין [בחרבוני קיין] The first word they take as vb. or subst. of Arabic root; for the second they read קוין.

A followed by Horol. and PsR. inserts μοι before ἀκ. (al. μου, με).

5 ἔξαγορεύσω אֹדָה] The usual word for confession of sin in LXX, generally rendering התודה; not found in N.T. nor in this sense classical. It stands for התו Lev. 5⁵ 16²¹ 26⁴⁰, Num. 5⁷, 2 Esdr. 10¹, Neh. 1⁶ 9^{2,3}, Dan. 9²⁰; is used otherwise Job 31³⁴, 1 Kings 8³¹, Bar. 1¹⁴ | Symm. Proverbs 28¹³. (In 2 Esdr. 10¹ B has προσηγόρευσεν.) Ἐξομολογ. (including δμολ.) may have been avoided as already appropriated in the formula 136¹ to another use. v. 6⁶. Here Rom. *pronuntiabo*, Mil. *eloquar*, V. *confitebor*.

κατ' ἐμοῦ] i.e. עָלַי.

τ. καρδίας μ. הַמַּאֲתִי] Gk. crpt. for ἁμαρτίας; or to avoid tautology (cf. 46⁵). PsR. *cordis*, V. *peccati*.

6 εὐθέτω מַצָּא] paraphr. Sus. 15, Lk. 9⁶² 14³⁵, Hebr. 6⁷ (the context in N.T. use has always reference to rejection for non-use of privilege); ἀνεύθετος Acts 27¹².

7 τῆς περιεχούσης με] i.e. תִּפְצְרֵנִי (taking צר as fem.) from צוּר *besiege*; cf. 31²² and v. 12⁸.

τὸ ἀγαλλάμαί μου λύτρωσαί με רָנִי פִלֵּט] i.e. רָנִי, with פִּלֵּט as Piel imperative.

ἀπὸ τῶν κυκλωσάντων με [תסובבני] 'I should not try to define what the LXX read too precisely: מ for ת, and then something from סבב; perh. מְסוּבְּבִי, or מְסוּבְּבִי (impossible really), taken

* "Allein nach Hi. bei Field und Cod. 264 gehört diese Übersetzung Σ an, der auch Kohel. 7⁹ 'בר frei mit δ. λ. σ. übersetzt." Bä.

to = ἀπὸ τ. κ. με; or possibly כִּמְכַבְּנִי (though without analogy) which would explain the aorist. There are many similar cases in which we can see the root which the LXX had in mind, but cannot say exactly what derivative of it they thought of.' *D.* For ἀπὸ v. 7⁹.

XXXII 8 ἐπιστηριῶ [אִיעַצָּה] cf. Prov. 16³⁰ עֵצָה עֵינָיו סִתְּרוּ רִצְוֹן ὀφθαλμοὺς αὐτοῦ Bā. Perh. associating אִי with עֵצָה. Στηριῶ τοὺς ὀφθ. μου is used Amos 9⁴, Jerem. 24⁶ for יִשְׁמְתִי עֵינָי.

9 μὴ γίνεσθε] γίνου, γίνεσθε are very much more common in O. and N.T. with or without μὴ than the aorist, or than ἴσθι (ἔστε is not found); and express actuation of character by circumstances, not (as a rule) inward change of it; e.g. St John 20²⁷ μὴ γίνου ἄπιστος ἀλλὰ πιστός: or in the 3rd p. (to which the above statement of use does not apply) γινέσθω δὲ ὁ θεὸς ἀληθής.

κημῶ [רֶסֶן] K. = *nassa*, a wicker trap for fish (Dict. Ant.). Hence, a *muzzle for biters* (L. & S.). Ezek. 19⁹ = סוּגָר.

τὰς σιαγόνας αὐτῶν [עֲדָיו] Prob. a guess to suit the context; but v. 103⁵. Apolin. ξυνέαζον.

ἄγξαι [לְבָלוֹם] Hesych. takes ἄγξαι as infin. (= χαλινῶσαι) which it probably is, but Mil. V. *constringe*. The infin. with τὰς σιαγ. as object is a mechanical rendering; cf. 34¹⁸. Τοῦ would have been expected here with infin., but its omission is common enough. MSS, not knowing what to make of the word, have ἄγξῃς, ἄγξ(ε)ις, ἄγξαις.

τῶν μὴ ἐγγιζόντων [בְּלִמְקָרֵב] i.e. בְּלִמְקָרֵב; sing. by plur. as αὐτῶν above; cf. 55¹⁹.

XXXIII 1 + τῷ Δαυείδ.

2 κιθάρα [כְּנֹור] Gen. 31²⁷. The word itself in the form *κινύρα* is also used in Samuel, Maccabees, Nehemiah. Κιθ. also = נָבֵל Ps. 81².

ψαλτηρίῳ δεκαχόρδῳ [נָבֵל עֶשְׂרִי] The LXX probably do not intend accurate distinction of instruments. ψ. = כְּנֹור Gen. 4²¹.

3 Latt. + ei (2^o), PB. *to him*; following א^{c.a.} and other mss.

XXXIII 5 ἐλεημοσύνην [צדקה] v. 24⁵.

6 ἐστερεώθησαν [נעשן] seems interchanged with the ἐκτίσθησαν of v. 9; cf. 8^{3,4}.

7 ἀσκόν [נר] i.e. נאִר, so 78¹³.

8 σαλευθήτωσαν [יגורו] careless rendering (22²⁴ correctly φοβηθήτωσαν).

9 ἐκτίσθ. v. on v 6.

10 διασκεδάξει [הפיר] διασκ. in LXX mostly = √פור or פרר; to disannul, treat as void, esp. covenant or law as Gen. 17¹⁴. Frequent in nearly all parts. The idea of scattering is very rarely required in it; but v. Exod. 32^{25,25} פרע | Job 38²⁴ פוץ | Wisd. 2⁴; v. also 2 Chr. 16³, Job A 24¹⁷, Eccl. 12⁵, Isai. 9^{3,10}. Not found in N.T. The usual word for *scatter* is διασκορπίζειν.

+ καὶ ἀθετεῖ βουλὰς ἀρχόντων] V., PB.; an ancient doublet (Bä.).

14 ἐξ ἐτοίμου κατοικητηρίου αὐτοῦ [ממכון שבתו] Ex. 15¹⁷ εἰς ἔτ. κατ. σου [שְׁבַתְךָ]; cf. 1 K. 8¹³ etc. and Ps. 10¹⁷. מכ is apply. confused with נכון 57⁸, etc. and by hendiadys the former noun is turned into an adjective.

15 κατὰ μόνας [יהד] i.e. יִהְיֶה, which would however not be so applied. K. μ. Mk. 4¹⁰, Lk. 9¹⁸ and classical.

17 σωθήσεται] i.e. יִפְּלֹט.

19 διαθρέψαι αὐ. [לחיותם] Gen. 7³, etc.

20 ὑπομένει τῷ Κυρίῳ [חכתה ל'] Hebraism; cf. 56⁷, 2 K. 6³³, Lam. 3²⁴, Job 20²⁶.

+ ὅτι V., PB.

XXXIV 1 τὸ πρόσωπον αὐτοῦ [מעמו].

καὶ ἀπέλυσεν [ויוגרשׁהו].

3 ἐπαινεσθήσεται [התהלל] Aram. reflexive as passive, Bä.

5 τῶν παροικιῶν μου [מגורותי] altern. root, v. 31¹⁴; taken no doubt to refer to the title of the Ps. *Al.* with Horol. θλίψεων, cf. vv 18, 20; Latt. *tribulationibus*.

6 προσέλθατε] i.e. הִבִּיטוּ; but as to the Invisible.

XXXIV 6 φωτίσθητε] i.e. נִהַרְוּ. The MT. pointing as perfects is necessitated by their reading פְּנִיָּהם (Bä.). LXX however in last line do not distinguish לָא from לֹא.

τὰ πρόσωπα ὑμῶν פְּנִיָּהם] i.e. כֶּם.

7 + αὐτοῦ V., PB., AV.

8 παρεμβαλεῖ חָנָה The ordinary rendering, Gen. 33¹⁸, Ex. 14⁹. But V. (referring to the derivation of the Gk.) *immittet*, cf. Sir. 11⁸ (Ps. 40⁶ ἐνέβαλεν, Rom., V. *immisit*, Mil. *misit*).

10 + πάντες.

ὑστέρημα] absol. of want of necessities of life, Lk. 21⁴; cf. for cogns. Mk. 12⁴⁴, Lk. 15¹⁴, Phil. 4^{11, 12}, Hebr. 11³⁷.

11 πλούσιοι כְּפִירִים] v. 10⁸, and cf. the contrast of πλουτεῖν and πεινῆν in the Magnificat.

+ διάψαλμα.

13 ὁ θέλων ζῶην] v. 22⁹.

ἀγαπῶν ἰδεῖν ἡμέρας ἀγαθὰς אָהַב יָמִים לִרְאוֹת טוֹב] cf. 32⁹; obj. before infin. as sts. in Aramaic (Dan. 2^{16, 18} 4¹⁵ 5^{8, 15}); טוֹב as adverbial, but paraphrased by adj. in agreement. So PB.

BU only, with 1 Pet. 3¹⁰ (TR. WH.), have ἰδ. ἡμ. ἀγ. Horol. V. with most MSS and a few of Pet. *l.c.* ἡμ. ἰδ. ἀγ. PsR. *cupit videre dies bonos*. St Peter who (allowing for accommodation) does on the whole follow the LXX closely in this passage, diverges only here, reading ἀγαπᾶν καὶ for ἀγαπῶν. Can the ptc. have been written ἀγαπᾶν (v. 14³), and then it being taken for inf. καὶ inserted?

14 παῦσον נָצַר] v. 12⁸ | τοῦ μὴ λ. מִדְּ] v. 8³.

16 + ὅτι.

18 + οἱ δίκαιοι V. SM. PB. AV. Either (1) οἱ δ. is supplied in translation as AV., or (2) צְדִיקִים lost after צַעֲקוּ, or (3) (v. *Par. Psr.*) vv 16 and 17 transposed.

συντετριμμένοις τὴν καρδίαν] (al. τῇ καρδίᾳ, cf. Isai. 61¹), accus. as Isai. 36²² ἐσχισμένοι τοὺς χιτῶνας | Job 17⁹ καθαρὸς χεῖρας (al. χερσί) | Gen. 41⁴⁰ τὸν θρόνον ὑπερέξω σου ἐγώ (*Quoad thronum major te ero*. Biel) | 1 Tim. 6⁵ διεφθαρμένων τὸν νοῦν.

XXXIV 18 τ. ταπεινούς τῷ πνεύματι] W-M. III § 31. 6 a.

20. 21 There is an uncertainty to which verse Κύριος belongs. The Church texts have it with both, αὐτοὺς ὁ Κύριος, (21) φυλάσσει Κύριος.

22 θάνατος] i.e. תְּמוּתָהּ with רעה as adjective.

22. 23 πλημμελήσουσι [יאֲשֹׁמוּ] Lev. 4¹³ 5¹⁹.

XXXV 1 Δίκασον [ריבה] so 43¹ 74²². The usual rendering exc. in Samuel, where δ. = שפט.

Δ. act. of a judge 35¹, 1 Sam. 7^{6, 15-17} 8^{5, 6, 20} 12⁷ 24^{13, 16}, 1 Esdr. 8²⁸, Wisd. 2¹⁹, Bar. 2¹; with accus. of the parties generally (Wisd. τὴν ἀνεξικακίαν αὐτοῦ); of the faulty party Ps. 35¹; ἀναμέσον with the two parties 1 S. 24¹³; dat. of the innocent party 1 S. 24¹⁶. Δ. is used of adopting one side in the other passages of the Pss. and Lam. 3⁵⁸, with acc. of the cause. Δικάζεσθαι mid. means to go to law Judges 6^{31, 32}, Sir. 8¹⁴, Hos. 4⁴, Mic. 7² (יארבו), Jer. 15¹⁰; with dat. = on behalf of (a person); μετά του i.e. the opponent. Sir. 8¹⁴.

τοὺς ἀδικούντας [יריבי] general sense.

πολέμησον with acc. as Exod. 17⁸, 1 M. 11^{41, 50}, 4 M. 4²¹, etc. 2 ὄπλου [מגן] v. 5¹³.

θυρεός [צנה] V. *scutum*. As if oblong like a door; the word was used first apparently in Polybius' time.

3 ἔκχεον [הרק] Eccl. 11³, Ezek. 12¹⁴ (AQ). The same Hebr. Jerem. 48 (31)¹¹ ἐγχεώ | Zech. 4¹² ἐπιχέω.

ρόμφαίαν [חנית] Ezek. 12¹⁴ has ρομφ. ἐκχέω (B ἐκκενώσω) (cf. Ez. 5^{2, 12}) for חרב אריק (in Ex. 15⁹, Lev. 26³⁸ LXX paraphrase). LXX may then have read חרב; but more probably rejected more exact readings of חנית on the ground of poetical form or of associations, δόρυ (the general rendering) γαῖστος (Josh.) λόγχη (Judges and Job) ζιβύνη (Isai. and Jerem.) σειρόμαστος (2 K. 11¹⁰). Possibly ρομφ. here = spear, v. 9⁷. חנ is rendered ὄπλον 46¹⁰ 57⁵, Nah. 3³, Hab. 3¹¹, but ὄ. has been occupied v 2 by מגן.

V. *effunde frameam*.

XXXV 3 καὶ σύγκλεισον [וּסַגֵּר] “All versions differ from MT. in taking ם as an imperative” (Bä.). MT. by punctuation couples it with חַנִּית as (*spear and*) *lance*.

5 χνοῦς [כִּי] χου̇ς seems to be the common reading though without support in uncials V., SM. *pulvis*, PB. *dust*. v. 1⁴.

+ αὐτούς] V., PB., AV.

7 δωρεάν [חֲנָם] *As a gift, for nothing* (modern English *gratuitously*), imitated in V. *gratis*.

διαφθοράν [שִׁחָה] v. 9¹⁶; so PB. paraphrasing “*To destroy me.*” August. reads *Quoniam gratis absconderunt mihi muscipulae suae corruptionem*.

ὠνείδισαν [חִפְרוּ] giving the Kal a transitive sense, or confounding with חִרְפוּ.

8 ἡ θήρα [רִשְׁתּוֹ] Possessive absorbed in rel. clause. παγὶς the usual rendering of ך is taken before and after in the v for שׁוֹאָה; θήρα here must = *trap*, the only other instance being in Rom. 11⁹; unless so in Prov. 11⁸ ἐκ θήρας = מִצִּדָּה. V. *captio*.

10 + χειρός] cf. 72¹² BR.

στερεωτέρων αὐτοῦ] V. *fortiorum ejus*.

11—14. The imperfects seem meant to help present a picture. So v 20.

13 ἐν τῷ αὐτοῦς παρενοχλεῖν μοι] i.e. מְחַלְחֵלֵי; μοι supplied. Παρεν. with dat. as 1 Sam. 28¹⁵ (μὲ A), Mic. 6³ (for מְחַלְחֵלֵי), Dan. O 6^{18,23}, Acts 15⁹. Or possibly Gk. crpt. for ἐν τῷ αὐτοῦς ἐνοχλεῖσθαι. ἐνοχλ. (not παρενοχλ.*) is used of ill health as Gen. 48¹, 1 Sam. 19¹⁴, Mal. 1¹³; cf. ὀχλούμενοι of possessed Lk. 6¹⁸. Beil quotes Herodian and Diod. Sic. for the same sense of ἐνοχ. V. *cum mihi molesti essent*.

14 ἡμέτερον לִי | εὐηρέστου | הַתְּהִלָּה] v. 26³.

+ οὕτως (bis) | ὥς πενθῶν] i.e. לְבַבִּי.

* But Theodotion and the Quinta here ἐν τῷ αὐτοῦς παρενοχλεῖσθαι. (Quoted by Bä.)

XXXV 14 καὶ οὐκ] i.e. וְאֵין .

ὡς πλησίον ὡς ἀδελφὸν ἡμέτερον οὕτως εὐηρέστουν] V. *Quasi proximum (et Sar. Brev.) quasi fratrem nostrum sic complacebam.* “Hæc constructio inquit sanctus Thomas est mirabilis quia non habent hi accusativi unde regantur.” Le Blanc. Apolin. understands the accus. as objects of εὐηρ. and to refer to the bad men: ὡς φίλῳ ὡς τε κασιγνήτῳ τόσον ἡνδανον αἰεὶ. Aug. as obj. of *complacebam* but refers them to God. “Quando gaudemus in oratione, quando mens nostra serenatur, non prosperitate seculi sed luce veritatis. Qui sentit hanc lucem novit quod dico, et videt hic agnoscitque quod dictum est *sicut proximum sicut fratrem n. sic. compl.* Sic enim anima placet Deo non longe posita. In illo inquit movemur et sumus; quasi fratri, quasi propinquo quasi amico. Si autem non est talis ut possit sic gaudere sic lugere sic propinquare sic adhærere et videt longe se inde, faciat quod sequitur, tanquam lugens etc.” He does not explain the construction but seems to understand, “At one time I had God for my neighbour and brother, was pleasing to him and had calm of mind [getting both out of *complacebam*]; (again a cloud came over me and) I was dejected and humbled.” These notes seem a conversational exposition, extempore suggestions, not thoroughly thought out, and taken down by a hearer.

15 καὶ κατ’ ἐμοῦ וּבְצַלִּי] *against my side* taken as paraphr. for *against me* (so apply. Bā.). Or perhaps as וְכִי צַלִּי and צ' omitted as not understood; מָאָסְטִיγֵס is guessed for it 38¹⁸.

Here מָאָסְטִיγֵס = נָכִים as connected with נָכָה to smite.

$\text{ἐγνω}\nu$] PsR. takes this as 3rd plural *ignoraverunt*.

διεσχίσθησαν] i.e. קָרְעִי | κατενύγησαν דָּמּוּ] v. 4⁵.

16 ἐπείρασάν με בַּחֲנָפִי] i.e. בְּחֻנִּי .

$\text{ἐξεμυκτήρισάν με μυκτηρισμόν}$ לַעֲנִי מוֹעוֹג] i.e. לְעֲנִי לְעוֹג ; με supplied.

17 μονογενῇ יְחִידָתִי] v. 22²¹.

18 + Κύριε οὐ καί.

XXXV 18 ἐν λαῷ βαρεῖ [בעם-עצום Num. 20²⁰ ב' בָּבַד' ἐν ὄχλῳ βαρεῖ. I Macc. 1^{17, 20, 29}.

19 καὶ διανεύοντες [יקרצו] i.e. יִקְרָצִי, a good case of confusion of ו and י. Cf. 76^{7, 13} 144^{15a}.

20 ἐμοὶ μέν [לֹא] i.e. לִי implying an intervening לו not, or else לֹא = to him. Cf. Gen. 23¹¹ παρ' ἐμοὶ γενοῦ = לֹא.

καὶ ἐπ' ὀργῇ δόλους διελογίζοντο [מַרְמוֹת יִחְשְׁבוּן] (ועל רגע [י ארץ דברי] omitting bracketed part. For רגע v. 4⁵. PsR. *et super iram dolose cogitabant*. V. *et in iracundia terrae loquentes dolos cogitabant*, i.e. (רָבְרִי).)

23. 24 + Κύριε Mil. not V.

25 The form varies between εἵπαισαν, εἵποισαν, εἵποιεν. εὔγε εὔγε [האָה] V., PB. repeat.

κατεπίομεν αὐτόν [בלענוהו] so 69¹⁶ 106¹⁷ 107²⁷ 124³. In 58¹⁰ κ. = שָׁעַר; 141⁶ = שָׁמַט.

27 οἱ θέλοντες [החפץ] LXX refer the ptc. to men well wishing, treating number loosely.

XXXVI 2 φησὶν ὁ παράνομος τοῦ ἁμαρτάνειν ἐν ἑαυτῷ] i.e. נֶאֱמַר פִּשְׁע לְרִשְׁע בְּקָרֵב לְבֹי.

φησὶν [נאם] Num. 24³.

In conspectu ejus. "In cujus conspectu? Cujus timor non est ante oculos eius." Aug.

3 [אליו] merged, v. 31²².

4 οὐκ ἠβουλῆθη [חדל] Paraphr. by neg. 75⁹ 119³⁰.

ἀγαθῆναι [היטיב] formed by LXX to represent verbs of the root טוב. Here absolute; 49¹⁹ with dative; 51²⁰ with accus.

5 + πάση.

προσώχθισεν [ימאס] V. *odivit* (so Rom. Mil. August.), now commonly printed *audivit*.

8 ὡς ἐπλήθυνas [מה יקר] Bā. compares Prov. 17²⁷ μακρό-θυμος = יקר רוח.

9 χεμάρρουν] [נחל 18⁵ 78²⁰ 124⁴ | אפיק 126⁴ | סעיה Judges 15⁸. In 126⁴ -ρρουν, 124⁴ -ρρον, no altern. reading in the uncials. ὁ ἐν τῷ χείμωνι ῥέων ποταμός. Suidas.

XXXVI 13 + πάντες PsR., PB., but not V. nor Sarum Brev.

XXXVII 1 Μὴ παραζήλου קתתלל] The phrase (same Heb. and Gk.) recurs *vv* 7, 8. Elsewhere παραζ. is transitive, = “provoke to jealousy”; for Hiphil of קנן 78⁵⁸, Dt. 32^{21b}, and for Piel of קן Dt. 32^{21a}, 1 K. 14²²; cf. Sir. 30³. Biel gives here a passive equivalent, *Ne irriteris*, and quotes (from Suidas) Theodoret ad h. l. παρεθίζον, παροξύνου εἰς μίμησιν τῶν κακία συζώντων. The books however all accent as active. The Hebr. reflexive is elsewhere by Aramaism regarded as passive 34³; and a difference of voice between παραζ. and ζ. is implied in rendering the first בן ἐν, the second בן by simple accus. The Gk. interpreters by explaining as = μὴ ὁμιωθῆς (or equiv.) include imitation in παραζ.

μὴ ζήλου קננתלל] Active voice as elsewhere Gen. 30¹, Num. 11²⁹, Prov. 24¹⁹, Sir. 9^{1.11}.

Here again Hesych. followed by Biel μιμοῦ, μεταδίωκε, which from the Hebr. cannot have been the translator's intention.

2 + ταχύ (2°).

3 καὶ ποιμανθήσῃ קעה] In referring the vb. to ק *pascere* the LXX are followed by Church Versions generally, including the famous “Bleibe im Lande und nähre dich redlich.” (But Syr. ܠܠܝܠܝܠ *seek after*.) LXX do not readily recognise the vb. ק *comitari*, Judges 14²⁰ Pi. ἐφιλίασεν | Prov. 13^{20a} συμπορευόμενος | Prov. 22²⁴ Hithp. יסחי עֵתָאִירֹס. But Prov. 13^{20b} 15¹⁴, Isai. 44²⁰ they refer to קע; Pr. 28⁷ 29³ to ק *pascere*; Hos. 12² = πονηρόν.

ἐπὶ τῷ πλούτῳ αὐτῆς קמוןה] i.e. קמוןה, cf. *v* 16. ‘קמוןה in late Hebr. is *wealth* Eccl. 5⁹. קמון (Targ. and Syr.) is a different word, but of course this might have been read here.’ D. 119³⁰ קמ = ἀληθείας.

4 κατατρύψον קתתעננ] אפ. λεγ. suggested by likeness of form to קע which 36⁹ 139¹¹ Gen. 2¹⁵ = τρυφή.

5 ἀποκάλυψον קול] i.e. קל imper. Piel of קלה Num. 22³¹.

XXXVII 7 ὑποτάγηθι דוּם] So 62^{2,6}, v. 4⁵.

ἰκέτευσον ללחולל] perhaps suggested by התחנן (J. & L.), or by הלל (45¹³ λιτανεύειν).

ἐν τῇ ζωῇ αὐτοῦ (B₈) דרבו.

8 דא] omitted, though it has influenced the following word (73¹).

10 ζητήσεις התבוננת] mutual influence of v 36.

καὶ οὐ μὴ εὖρης ויאננו] Gen. 5²⁴.

12 παρατηρήσεται זמם] παρατηρ. (1) as with unfriendly mind Ps. 130³, Dan. 9¹¹, Sus. 9^{12, 15, 16}, Mk. 3², Lk. 6⁷ 14¹ 20²⁰, Acts 9²⁴, cf. διαπαρ. 2 Sam. 3³⁰. [Field on Lk. 20²⁰: "*Watching their opportunity*. This seems the force of παρατηρήσαντες absolute positum."] (2) Of observance of days Exod. 12⁴² Symm., Gal. 4¹⁰. The verb in 9, Mk. 3², Lk. 20²⁰ and Horol. Ps. 130³ is active, in Symm. passive, the rest middle.

13 προβλέπει] i.e. perhaps ראָה.

14 τοὺς εὐθεῖς τῇ καρδίᾳ ישרי דרך] a commoner phrase 32¹¹ 97¹¹ (but perhaps influenced by identity of consonants). Cf. 44²⁷.

16 πολὺν רבים.

18 τὰς ὁδοὺς ימי] contrast vv 7. 14.

20 ἅμα τῷ δοξασθῆναι αὐτοὺς καὶ ὑψωθῆναι ביקר כרים] i.e. בִּיקֵר כְּרוּם (as infinitives, pronoun supplied). For this ἅμα with infin. cf. Judges 3²¹ (aor., no orig.): 9³³ (aor. בִּיקֵר); 19²⁵ A (pres. בִּיעֵלֹת Qrê); Ezek. 23⁴⁰ (pres.); Dan. 9¹⁵ (aor.).

ἐκλείποντες] i.e. בָּלוּ inf. abs.

21 διδοῖ] as if from διδῶ (W-M. III. § 16 note). Deissmann gives from papyri the forms δίδω, δίδει (3rd s.), διδοῦντας.

22 εὐλογοῦντες] i.e. מְבָרְכִין | καταρώμενοι] i.e. מְלַלִּין.

24 οὐ καταραχθήσεται לֹא יוֹטֵל] *Shall not be dashed down*. K. is often used of falling from a height, *cum impetu ruere*; cf. 102¹¹ ἐπάρας κατέρραξάς με. "τὸ κατέρραξας ἐκ μεταφορᾶς τέθεικε ἐπαίροντων εἰς ὕψος τι καὶ κατὰ τοῦ ἐδάφους καταρρηγνύντων." Theodoret ap. Biel. *Though he fall he shall not be cast headlong*. Par. Psr.

XXXVII 24 ἀντιστηρῖς] as against opposing force. PsR. with Hebr. and LXX, *Quia Dominus firmat manum ejus*. The fig. of a slip on a precipitous path. V. (followed by SM.) continues the first half of the verse in a different and beautiful manner, *Quia Dominus supponit manum suam*. Cf. Aug. *Conf.* 8. 11 “Projice te in eum, noli metuere; non se subtrahet ut cadas; ...excipiet...te.” PB. while agreeing generally with the rest, follows V. in referring *his* to *the Lord*.

25 καὶ γὰρ דג] ‘καὶ γὰρ דג 19¹² 41¹⁰ 71²² 83⁹ 84^{4,7} 85¹³ 119^{23,24} 129² 139¹⁰, = א 58³ 65¹⁴ 68^{9,17,19} 77¹⁸ 93¹ 96¹⁰, = א 62³.’ D.

26 ἐλεᾷ] PB. supplies “The righteous” with AT. and Mil.

28 + ἄμωμοι ἐκδικηθήσονται] al. ἄνομοι δὲ ἐκδιωχθήσονται. V. *Injusti puniuntur*, PB. *The unrighteous shall be punished*. Ἄμωμοι, Gk. crpt. of ἄνομοι. This line then and the preceding εἰς τὸν αἰ. φυλ. form doublets. Reading עֲנִיִּים לְעוֹלָם נִשְׁמְרוּ we get the missing γ couplet (Hupfeld).

33 οὐδὲ μὴ καταδικάσαι] Clerical error for -άση (Swete).

δταν κρίνεται αὐτῷ בְּהַשְׁפֵּטו] [*nor condemn him* (the righteous)] *when he* (the wicked) *goes to law with him* (the righteous). The suffix = subject of κρίν., the αὐτῷ is supplied; the Hebr. passive being here taken as having the force of the Gk. passive.

κρίνεσθαι τινι in this sense Job 9³ 13¹⁹, Isai. 50⁸, Mt. 5⁴⁰. For Ps. 51⁶ v. ad loc. This κρίνεσθαι is not unfrequent in O.T. In the New only in 1 Cor. 6 besides Mt. l.c. With πρὸς τινα as Judges 21²², Mic. 6¹, 1 Cor. 6¹ | μετὰ τινος as Eccl. 6¹⁰, 1 Cor. 6⁶ | otherwise as Gen. 26²¹, 2 Sam. 19⁹, Isai. 43²⁶. Κρίνεσθαι as an ordinary passive Ps. 9²⁰ 109⁷ and often. V. renders mechanically *cum judicabitur illi*.

35 ὡς τὰς κέδρους τοῦ Λιβάνου כְּאֹרֶחַ רֵעֵן] i.e. כְּאֹרֶחַ הַלְבָּנוֹ. PB. *green baytree* after SM. *lauri frondosæ*.

36 καὶ παρήλθον וַיַּעֲבֹר] V., PB. The 1st p. is largely accepted as original. Hitz. *Par. Psr.*

XXXVII 36 + ὁ τόπος αὐτοῦ. V., PB. from *v* 10 and 103¹⁶.

37 ἀκακίαν, εὐθύτητα] i.e. מַחֲדָּה, נָשׂ V., PB., v. 25²¹. SM. as MT.

ἔδε] aor. coordinate with φύλασσε, ὅρα being rarely used in this sense (Exod. 14¹³).

ἐγκατάλειμμα תִּתְּנָה.

XXXVIII 1 + περὶ σαββάτου. If εἰς ἀνάμνησιν means "For use with the sin-offering" (Hebr. 10³), περὶ σαββάτου may stand for "on the sabbath," the preposition being wrongly chosen. Περὶ does not else appear in titles. "Perhaps equivalent to תְּזַכֵּר?" Delitzsch.

τῷ θυμῷ [בָּרַךְ] either *with* (instrum.) or *because of thy wrath* (as τῇ ἀπιστίᾳ Rom. 11²⁰).

3 ἐνεπάγησαν [נָחַת] v. 9¹⁶. SM. *defixæ sunt*, PB. *stick fast*.

ἐπεστήρισας] i.e. תְּנַחֵם. Fut. etc. in σ late, cf. σαλπίσσω, v. Veitch.

4. 8 ἰασις [מַחֲדָּה] *A healthy condition*, result not process.

Cf. πώρωσις (Arm. Robinson's *Ephesians*), ὑποτύπωσις 2 Tim. 1¹³ etc. But on the other hand in N.T. ἰασις is always the process Lk. 13³², Acts 4^{22, 30}.

5 ὑπερήραν] with acc. as Prov. 29⁴⁷ (31²⁹), and classical.

ἐπ' ἐμέ מִמֶּנִּי.

6 προσώξεν] *stank into the bargain*, besides their pain.

Cf. Exod. 36⁷ προσκατέλιπον, Num. 21³⁰ προσεξέκασαν.

7 ἕως τέλους עַד־מָוֶל.

8 ἡ ψυχὴ μου [בְּסִלִּי] Gk. crpt. for ψύαι, ψόαι (s. or pl.).

(ψόα = נֶפֶשׁ, AV. *Fifth rib* 2 Sam. 3²⁷ etc.)

ἐμπαιγμῶν [נִקְלָה] as if = נִלְוָה.

Horol. and many MSS ὅτι αἱ ψόαι (al. ψύαι) μου ἐπλήσθησαν ἐμπαιγμάτων. PsR. *Anima mea completa est illusionibus*, V. *Lumbi mei impleti sunt ill.*

9 ἐκαώθηγ [נִפְוִגְתִּי, v. 76³.

10 B καὶ for Κύριε.

11 τὸ φῶς] V. *lumen*, PB. (misprint) *sight*.

הִגְדִּים] om. B&R. PsR. PB.; καὶ αὐτὸ the rest with Horol. V.

XXXVIII 12 μου 3° supplied.

ἤγγισαν καὶ ἔστησαν [נגעי יעמדו] i.e. : נגעו יעמדו.

13 καὶ ἐξεβιάζοντο (*al.* -άσαντο) [וינקשו] Confusion with נגשׁ : cf. πακὶς 8 11⁶ etc. | Δωῆκ 52² | Σεκελάκ 1 Sam. 27⁶; cf. also 41⁹ 42² 49¹⁴ 102²⁵; (and ? U's spelling γίγγας 19⁶, μάστιγγες 32¹⁰). An Egyptian confusion. Thumb, pp. 134. 136. Deissm. gives ex. of absol. use of βιάζ., ἐάν τις βιάσῃται ἀπρόσδεκτος ἡ θυσία παρὰ τοῦ θεοῦ, "If any one forces his way."

17 + οἱ ἐχθροί μου, V., PB.

18 εἰς μάστιγας [לצלל] no available sense of the Hebr. known : μάστ. supplied from the context of צ in 35¹⁵.

20 [זוסי חיים] as MT.

+ ὑπὲρ ἐμέ.

21 ἐνδιέβαλλον [ישנני] Ἐνδιαβ. recurs 71¹³ 109^{4, 20, 29}, Num. 22²² (all שנו) and seems nowhere to imply accusation, only practical opposition (generally malicious); v. 109⁶.

δικαιοσύνην [טוב] Mil. *justitiam*; *al.* with Horol. ἀγαθωσύνην. V. *bonitatem*.

The following found at the end of this verse in some mss. and commented by Theodoret is regarded as genuine by Bā. who retranslates it:—

καὶ ἀπέρριψάν με τὸν ἀγαπητὸν ὥσεὶ νεκρὸν ἐβδελυγμένον = הַשְׁלִיכוּנִי יְהִיר כְּפֶגֶר נְתָעַב.

XXXIX 2 ἐθέμην [אשמרה] Bā. refers to 1 Sam. 9²⁴ (שמור = τέθεται), where however the perf. tense helps to give the meaning. Rather LXX read אֲשִׁמְרָא.

φυλακήν [מחסום] interpreting metaphor.

ἐν τῷ συστήναι [בעור] i.e. בעמוד or free transl. *posts himself*; συνίστ. often occurs with hostile context, as Exod. 32¹, 1 Macc. 2⁴⁴, and in the Pss. recurs 107³⁸ 118²⁷ 141⁹. It occurs 16 times in the Canon. SS.; in 2 the original is uncertain; the remaining 14 stand for 11 Hebrew words.

3 καὶ ἐταπεινώθη [רומיה] i.e. רַפִּית. רכה is often rendered by ταπειν. 10^{10, 18} 38⁹ 44²⁰ 51^{10, 19} 72⁴ 74²¹; but v. 4⁵.

XXXIX 3 ἀνεκαίνισθη נעכר] paraphr.

5 ἵνα γνῶ אָדָּנָה.

טִי וְסִתְרֹה אֲנִי מִהֲחֵדֶל] Mt. 19²⁰. Mid. in the same sense with acc. Cant. 7², Dt. AF 15⁸; act. same sense with gen. Lk. 22³⁵.

6 παλαιάς מִמֶּנֶּח] Gk. crpt. for παλαιστάς. 1 K. 7¹²⁽²⁶⁾, PsR. *veteres*, V. *mensurabiles*.

ὑπόστασις μου יְהִלְרִי so 89⁴⁸.

ὑπόστ. "very common in Gk. authors esp. from Aristotle onwards in widely different senses" G-Th. "What is set underneath"; perhaps not in the Bible of verbal action. There seems to be in the Bible a frequent thought of the literal meaning, i.e. conscious metaphor; there is a contrast to what is above, on the outside, visible, present. Frequent reference to the literal meaning would explain the freedom of use; and forbid the inference that the fig. in neighbouring passages is applied identically; in vv 6 and 8 obviously the use is quite different; in the same way Hebr. 3¹⁴ and 11¹ must be treated each on its own ground; there is little strength in the argument from one to the other.

(1) ὕπ. is used of *substructure* or *foundation* Nah. 2⁸, Ezek. 43¹¹. Then fig. of *property* as the mainstay of life, *substance* Dt. 1¹² 11⁶ and often in Papyri; of *food* Judges 6⁴, Wisd. 16²¹ (v. Deane ad l.); and so of what is fig. solid as here. "The substance of me, all that is solid and real in me," so 139¹⁵.

(2) *Support* to human weight, as Ps. 69³ *firm footing* under the water; fig. a *stay for the mind* outside it, Ruth 1¹², Ezek. 19⁵ תְּקוּהָה, Ps. 39⁸ תִּחְלֵתִי; an anchorage of hope in the future (Hebr. 6¹⁹ illustrates the facility with which the thought of under-support acquires a reference to the future).

(3) In (2) the man is the burden and the support is regarded as outside him. Perhaps we may to some extent distinguish a figure where the man is the support, and adverse circumstances the burden. The figure is mainly military, derived

from ὑφίστασθαι for “support the weight of an attack” (Xen. *Cyrop.* 4^{2,31}, Josh. 10⁸, 1 M. 7²⁵, Ps. 130³); but the substantive is not so used in O.T. “Steadiness of mind, firmness, courage, resolution. οἱ δὲ Ῥόδιοι θεωροῦντες τὴν τῶν Βυζαντίνων ὑπόστασιν Polyb. 4. 50. 10, οὐχ οὕτω τὴν δύναμιν ὡς τὴν ὑπόστασιν αὐτοῦ καὶ τόλμαν καταπεπληγμένων τῶν ἐναντίων Id. 6. 55. 2.” Pss. Sol. 15⁷ 17²⁶. Cf. also Heb. 3¹⁴, 2 Cor. 9⁴ 11¹⁷.

(4) Of *real being* as underlying show whether truthful or unreal, τῶν ἐν ἀέρι φαντασμάτων τὰ μὲν ἐστι κατ’ ἔμφασιν τὰ δὲ καθ’ ὑπόστασιν, Arist. *de mundo*. Ἡ αὐγὴ ὑπόστασιν ἰδίαν οὐκ ἔχει γεννᾶται δὲ ἐκ φλογός, Philo *de incorr. mundi*. So of the invisible being of God as compared with the exhibited χαρακτήρ Heb. 1³; of the being of false gods as contrasted with their εἶδος *Ad Diogn.* 2¹. Hence Hebr. 11¹ ἐλπιζομένων ὑπ. “The reality of things hoped for, so that they are real to us, not mere thoughts.” Connected with this is the meaning of personality in theol. language distinguished from the investing nature. (Much of the above is derived from Cremer and Grimm-Thayer.)

Augustine here (*substantia mea ante te est semper*) identifies *subst.* with *aurum, argentum, mancipia, prædia*.

The question is of course not what הָלַךְ means; LXX will not have rendered it more loosely than in 17¹⁴ (γῆς), 49² (οἰκουμένην), if we take ὑπ. in 39⁶ 89⁴⁸ as = *substance*, i.e. the whole nature belonging to the person μου.

Biel understands it here as “Tempus quo subsisto,” “vitæ meæ tempus.”

XXXIX 6 τὰ σύμπαντα ματαιότης, πᾶς ἄνθρωπος ζῶν כל הָבֶל נַפְשׁוֹ [כל־אָדָם נַפְשׁוֹ] πᾶς ᾧ. ζ. in loose apposition to τὰ σύμπ. V. *universa vanitas, omnis homo vivens*, where therefore *universa* is neut. pl.

7 μέντοιγε 7א] Μέντ. here only in the Bible.

The Milan Breviary of 1619 has “Quanquam in imagine Dei ambulet homo, tamen frustra conturbatur,” but now “Q. i. i. transeat h. tamen vane c.”

XXXIX 8 τὴς ἡ ὑπομονῆ μου מִהֲקוֹיִתִּי] perh. reading vb. as subst.

οὐχὶ לֹא] removed here from v. 9 (Bä.); לֹא is rendered as interr. 7¹², but by μὴ. v. also 7⁷.

9 לֹא] v. preceding verse.

10 + με. Not V.

11 ἀπὸ τῆς ἰσχύος מִתְגַּרֵּת.

12 ἀράχην עֲרֵב] From the idea that the spider spent herself in drawing the web out of her bowels; or as August. "Quaquam et ipsis telis araneorum quid tabidius...Araneam attende et ipsum animal quod tabidum est. Pone supra leviter digitum. Ruina est. Nihil omnino tabidius."

SM. "Tabescere facis quasi tinea (vestem arrodens) expetibile (robur) eius," followed by PB.

τὴν ψυχὴν αὐτοῦ דָּמָיו.

παράσσεται] supplied. Contrast the rendering of v 6.

13 ἐνώτισαι] with gen. (as 17¹ BU); though it is not clear which genitive.

Rom. V. take ἐνώ. with the following, *Auribus percipe lacrimas meas*. Mil. with preceding, *Deprecationem meam auribus percipe*. Therefore Rom. V. continue *Ne sileas a me*, Mil. (taking τῶν δ. as a sort of privat. gen. with μὴ παρ.) *lacrimis meis ne sileas*.

πάροιχος גֵּר] Gen. 15¹³, Ex. 2²² *alien* (v. Deissm. p. 228 for profane use in this sense).

ἐν τῇ γῇ עַמֶּךָ] from 119¹⁹. Rom. *in terra*, Mil. V. *apud te*.

παρεπίδημος בְּתוֹכָם] Gen. 23⁴, 1 Pet. 1¹. v. Deissm. p. 149. The synonyms occur in pairs:

προσῆλυτοι καὶ παρόικοι Lev. 25^{23, 47}.

ἀλλοτρίους...ξένους Lam. 5².

ξένοι καὶ παρεπίδημοι Hebr. 11¹³.

ξένοι καὶ παρόικοι Eph. 2¹⁹.

πάροιχοι καὶ παρεπίδημοι 1 Pet. 2¹¹.

Rom. *Quoniam incola ego sum apud te in terra*. So Mil.

omitting *in t.* V. and Augustine as Mil., except V. *advena*, Aug. *inquilinus* for *incola*.

XXXIX 14 ἀνὲς μοι הַשֵּׁעַ כּוֹמִנִי.

ἀναψύξω [אֲבַלִּינָה] followed by V. 'PB. *recover my strength*, straight from Münster, *ut vires recuperem*: and this from the Jews, who took the word to mean *be strong* (Kimchi here *strengthen myself from the sickness*): see *comfort* in my 2nd Glossary' (D.). AV. as PB.

πρὸ τοῦ με ἀπελθεῖν καὶ οὐκέτι μὴ ὑπάρξω וַאֲנִי בַטְרָם אֶלֶךְ [בַּטְרָם אֶלֶךְ וַאֲנִי] Hebraic syntax (cf. 2¹²) though not that of original.

ἀναψύχειν] transit. in class.: neuter in LXX. Hesych. explains by ἀναπαύειν (with which the same is the case), ἀναπνέειν.

XL 3 τάλαιπωρίας שְׂאוֹן.

5 τὸ ὄνομα שֵׁם] i.e. שֵׁם.

ὄνομα has several times got in out of place; 25¹⁴ BA (in a doublet for סוֹד) | 44²⁷ for חסֶד | 59¹² א.c.a. for עֲמִי, the rest reading νόμον | 63⁶ for στόμα | 72¹⁴ דְּמִי | 119¹⁶⁵ A and 130⁴, Gk. crpt. for νόμου, the original being read as תורה.

שֵׁם read as שֵׁם 50²³. | ματαιότηας רִקְבִּים.

μανίας [שִׁטִּי] μανίας, cf. Dan. O 12⁴, ישׁטנו = ἀπομανῶσιν.

6 אֲלִינוּ] omitted, v. 31²².

τοῖς διαλογισμοῖς] *In respect to thy thoughts* W-M. III. § 31.

τίς] for ὅστις Lev. 21¹⁷, Num. 5⁷, Dt. 29¹⁸, W-M. III. § 25. 1.

7 σῶμα אֲזֵנִים] Gk. crpt. for ὠτία, the σ coming from the previous ἡθέλησας. Bos (? originator of this explanation) compares Eccles. 10¹⁵ A τοῦ ἄφρονος σκοτώσει for κοπώσει | Isai. 40³ Q + διὰ τῆς σαββάτου i.e. ἀβάτου (but Swete only ἀβ. not σαββ.) 2 Sam. 15^{19, 22} Σεθθεί.

Conversely Isai. 36¹⁹ 37¹³ some MSS have πόλεως Ἐφρα-
ροναίμ for סַפְרַיִם.

Cf. also the treatment of final or init. σ between vowels in U 22¹⁷ τὰ θαυμάσιάσσου, and 23⁴ 25⁵ 27⁹ 29¹ 33¹⁶; or reversely 25¹² τὰς τρίβον σου, A 45¹² 48² 50³; and otherwise U 24² θαλασῶν, R 51⁷ ἐκίσησεν.

De Wette's suggestion עֶצִים (Gebein) may also be worth mentioning in view of the occasional confusion of gutturals and of sibilants. *Body* is thought a fair paraphr. of עֶצִים in AV. Exod. 24¹⁰; and may at that time have been considered an equivalent. The Welsh Bible has for בע היום הזה Gen. 7¹⁸ etc. O fewn *corph* y dydd hwnw.

XL 7 κατηρτίσω [כרית] καταρτ. (v. 29⁹) is a general word for preparing or making. They will then have understood כרית (elsewhere = ὀρύσσειν) in the sense of cutting and shaping; unless they read some form of כון (which should be תְּכִינֶה).

Some prefer to regard σῶμα...μοι as paraphrase; if so it is something of the nature of *obscurum per obscurius*.

PsR. *corpus* (V. *aures*) *autem perfecisti mihi*.

περὶ ἀμαρτίας [חטאה] π. ᾧ. is almost an indeclinable substantive; yet there is no other LXX passage where it cannot be taken as adverbial. It came to be one word, whence περιμαρτεῖν, -τίζειν, -τισμός used by other Translators.

8 ἐν κεφαλίδι [במגלל] κ., though said to be properly only the knobs at the end of the wooden stick round which the sheet was rolled, is here and elsewhere simply the volume itself Ezek. 3¹, 2 Esdr. 6². Of capitals of columns Ex. 36³⁶.

9 καρδίας (BR. Rom. V. PB.) [כִּמְי] κοιλίας & AT. Mil. *ventris*, SM. *viscerum*.

II τὴν δικαιοσύνην μου [צדקתך] 'צ taken with יד from a reminiscence of 69⁶; hence the alteration of pronom. suffix.

12 μὴ μακρύνης [לֹא תכלא].

ἀντελάβοντό μου [יִצְרוֹנִי] from context, v. 12⁸.

13 ἡδυνάσθη] an Ionic form found in Xenophon (Veitch).

16 κομισάσθωσαν [יִשְׁמוּ] i.e. יִשְׁבִּי Bā.

παραχρήμα [על-עקב] cf. 70⁴ παραντίκα. A guess.

17 + κύριε PsR. not V.

XLI 2 + καὶ τὸν πένητα, as 37¹⁴ 40¹⁸ 74²¹.

3 [ἔσαι] Transit. v. 7⁶.

καὶ μακαρίσαι] i.e. יִשְׂרָאֵל or יִשְׂרָאֵל; αὐτόν supplied.

XLI 3 παραδοῖ αὐτόν תתנה] The person assimilated. For -δοῖ v. W-M., pp. 95. 360; the termination as vbs. in ω.

εἰς χείρας בנפש] Rom. *in manus*, Mil. *in manibus*, V. *in animam*.

9 κατέθεντο ריצו] κ. is not a word of frequent occurrence: but with obj. λόγον Judith 11¹⁰ μὴ παρέλθῃς τὸν λόγον αὐτοῦ ἀλλὰ κατάθου αὐτὸν ἐν τῇ καρδίᾳ σου. "To place something where it may await the time for use." Here nearly = "sowed slanders." Found Jer. 39 (32)¹⁴ (a variant) = נתן; in an addition to 2 M. 4¹⁹; Acts 24²⁷ καταθέσθαι χάριν.

'There is an odd use of ריצו in 2 Sam. 15²⁴ where it must = *set down* (LXX ἔστησαν), though I think we ought to read ריצו. I would suggest that the LXX read here, or supposed that they read, ריצו.' D. For confusion of נ and פ v. 38¹³.

κατ' ἐμοῦ בו] i.e. ב.

Μή ο] generally for η in questions 30¹⁰ 50¹³ 85⁶ 88¹¹⁻¹³ Gen. 30² etc. 'μὴ—οὐκ or οὐχί, usually, as Num. 11²³, Jer. 8⁴ expecting the answer *yes*, is here said in a tone implying that the answer *yes* is feared.' D.

10 πτερνισμόν עקב] 2 K. 10¹⁹, v. 17¹³. Theodoret πτέρνα ὁ δόλος καὶ ἡ ἐπιβουλὴ καὶ πτερνίζω τὸ καταβάλλω ἐκ μεταφορᾶς τῶν περὶ τάχους ἀγωνιζομένων καὶ πτέρνη τοὺς συνθέοντας προσπταίνειν ὁμοῦ καὶ πίπτειν μηχανωμένων.

12 τεθέληκας] for the Attic ἤθελ. An Egyptian form according to Phrynichus, but found elsewhere, Thumb, p. 170.

14 γένοιτο אמן] So throughout Pss.

XLII 2 ἐπιποθεῖ תערג] to suit context, but v. Driver's Joel 1²⁰.

πηγάς רפי] attraction of form, cf. 18¹⁶.

ἐπὶ על, πρὸς אל] an exactness not always observed.

3 לאלהים] om. with Rom. But לאלהים is rendered by Mil. V. *Ad Deum fortem* (al. *fontem*) *vivum*.

ὀφθήσομαι וראתה] (cf. 17¹⁵). This time MT. agrees with LXX in shrinking from the simple rendering, cf. Is. 1¹².

XLII 5 ταῦτα ἐμνήσθην] v. 25⁶.

ἐν τόπῳ σκηνῆς] i.e. תִּבְנֶה (not found elsewhere without a suffix). The renderings of 27⁵ (σκηνη) and 76³ (τόπον) are here combined (Bä.).

θαυμαστῆς δαδης] i.e. דָּדִים: cf. Judges 5²⁵ סֶפֶל אֲדִירִים, "a lordly dish."

ἤχου ὡς] altern. meaning, 9⁷ 77¹⁸. MSS and editions vary for the genitive between ἤχου (ὁ ἦχος), ἤχους (τὸ ἦχος), ἡχοῦς (ἡ ἡχώ). Latt. *sonus epulantis*.

6 ἵνατί περίλυπος Gen. 4⁶.

עו] om. with PsR. as also in v 12 and 43⁵. V. in all three places *adhuc*.

σωτήριον] The reader as often is left to make what he can of the nominative; in apposition to αὐτῷ or vocative or a new sentence. "My God is the health." Cf. 45¹⁴ 48³ 66⁵ 68^{6,31} 78⁴, Exod. 12¹¹, Num. 4^{16,23,30} 22²⁴ 28⁶ 31⁵, Dt. 8⁸ 33¹⁶, Josh. 13⁴⁵, 1 Sam. 9⁹, 2 K. 18³², 2 Chron. 8^{5,6}, 2 Esdr. 9¹, Neh. 5⁴, Isai. 28^{1,17} 33²⁰, Rev. 3¹². Similarly accus. Neh. 4¹³, 2 Sam. 15¹², 2 K. 1^{2,6,16}. Perhaps in view of the instances it is best to acquiesce simply in Prof. Moulton's expression; "It is only that his grammatical sense is satisfied when the governing word has affected the case of one object." Expositor, Jan. 1904.

6. 7 τοῦ προσώπου μου ὁ Θεός μου אֱלֹהֵי : פָּנָי] i.e. אֱלֹהֵי פָנָי, so v 12 and 43⁵.

7 μικροῦ מצע] If printed Μικροῦ, it would convey the right impression. PB. *From the little hill of Hermon*, misunderstanding under influence of SM. *ab Hermonim a monte exiguo*.

8 Ἀβυσσος תהום] Gen. 1².

εἰς φωνήν לקול] Hebraism, *at the sound*, as Mt. 12⁴¹ μετενόησαν εἰς τὸ κήρυγμα.

καταρακτῶν] (from καταράσσειν to dash down 37²⁴), (1) Cataracts, waterfalls as here, (2) A sea bird from pouncing on fish Lev. 11¹⁷, Dt. 14¹⁷, (3) Portcullis, (4) Stocks locked by dropping a beam Jerem. 20^{2,3}, (5) Sluices Gen. 8².

XLII 8 πάντες—δηλθον] same Hebr. and Gk. as Jon. 2⁴.

οἱ μετεωρισμοί σου מִשְׁבְּרִיךְ 88⁸ 93⁴. *Liftings up* i.e. *surges* (? out at sea); but Latt. misunderstanding, *omnia excelsa tua*.

μετέωρος, *in the air, aloft*, not resting on firm support below and so the derivative is appropriate to waves. As applied to mountains it may be paralleled by our word *soaring*.

9 δηλώσει שִׁירָה] *al.* ὥδῃ αὐτοῦ. Δηλ. Gk. crpt. for ὦ. αὐ. Bā.; but rather 'ὦ. αὐ. seems to me certainly a correction in A after the Hebrew. I doubt יורה [Dt. 33¹⁰] for שִׁירָה. Did they read, or think they read, אורה or יאירה? ('Urim' is δῆλοι or δήλωσις). The א in Egyptian Aramaic papyri resembles ש much more than י does. ש with the right hand stroke obliterated might be mistaken for א (see Ges.' table). But we must not hope to explain everything in LXX; not knowing שִׁירָה they may have just taken a parallel verb to ἐντελεῖται, though δηλ. certainly suggests that they saw here some word suggestive of *light* or *manifestation*.⁷ D. Rom. [*nocte*] *declaravit* [*apud me*], Mil. *canticum ejus apud me* (repeating *ap. me* in next clause), V. *canticum ejus*.

10 + μου at end, not Latt.

11 ἐν τῷ καταθλάσαι] *al.* -θλάσθαι i.e. Pi. or Pu. inf. of רצח. θλᾶν often = רָצַח Judges 10⁸, 1 Sam. 12⁴. PB. doublet "Are smitten asunder as with a sword." SM. "Quasi cum gladio (concidunt) ossa."

οἱ θλίβοντές με צֹרְרֵי V. *Qui tribulant me, inimici mei*. Mil. omits *Qui—me*. Rom. omits *in—mei*. PB (as V.) *Mine enemies that trouble me*, but removing *while* to this clause.

XLIII 1 + ψαλμὸς τῷ Δαυίδ.

2 v. 42¹⁰.

4 τὸν εὐφραίνοντα שְׂמֵחַת] Ptcp. paraphrasing substantive.

τὴν νεότητά μου גִּילִי] Referred, to avoid pleonasm, to a form found Dan. 1¹⁰ and in Arabic, signifying *Age*. 'Also in Samaritan, often for Heb. דור; and in the Talmud בן גִּיל = his contemporary.' D. As גִּיל has not in itself any limitation to

youth, it looks as if the translator had directly gained the word from the passage in Daniel.

XLIV 1 + ψαλμός.

3 ἡ χείρ σου ידך אֶתָּה] v. 9⁷.

4 αὐτούς [לָמוּ] v. 17⁴; but 98¹ לו = αὐτῷ (because accus. there would be less reverent).

5 καὶ ὁ θεός μου ὁ ἐντελλόμενος] i.e. מְצַוֵּה אֱלֹהִים.

6 κερατιοῦμεν] V. *ventilabimus cornu*; figure on figure, the bull tossing like the winnowing shovel, as it throws up the corn to the wind. PsR. *vent.* without *cornu*.

ἐξουθενώσομεν [נָבוֹס] בּוֹס in Pss. always as if = בּוֹז, 60¹⁴ 108¹⁴.

‘Perhaps confusing with Aram. ܠܡܥܝܢ to despise.’ D.

8 om. B p.m.

9 ἐπαινεσθῆσόμεθα] i.e. נִשְׁבַּחְנוּ Pu. (In 34³ the same pass. = Hithp.)

10 תִּהְיֶה] SM. *longe abes*, PB. *Thou art far off*. Cf. 44²⁴ (*non absis*) | 74¹ (*abes*) | 77⁷ (*elongabit se*).

+ ὁ θεός most mss. Rom. V.; not B^a Mil.

11 + ἡμῶν] Latt. PB.

παρὰ τοὺς ἐχθροὺς ἡμῶν [מִנֵּי-צָר] PsR. *præ inimicis nostris*. “Thou hast worsted us more than have our enemies.” For παρὰ with acc. = מִן v. (e.g.) 8⁶ 31¹² 45⁸ 135⁵. V. *Post inimicos nostros*. “So as to be inferior to our enemies.”

12 ἐν τοῖς ἔθνεσιν διέσπειρας ἡμᾶς [בְּנוֹיִם זְרִיתָנוּ] Lev. 26³⁸; also in Jerem. and Ezek. Frequently of the dispersion of Isr. among the Gentiles.

13 πλήθος] Prob. taking רַבִּית or some sim. form as subst.

ἀλαλάγμασιν] Gk. crpt. for ἀλλάγ. or ἀνταλλάγ. V. *commutationibus*; and so PsR. now, but originally *jubilationibus*.

15 παραβολήν [שִׁשִּׁי] π. properly, a *comparison*, and so an *illustration* (Aristotle). A standard instance of misfortune, “to point a moral or adorn a tale.” Cf. 49⁵.

17 παραλαλοῦντος [מְדַבֵּר] Hardly found elsewhere. V. *obloquentis*.

XLIV 19 καὶ ἐξέκλινας] i.e. יָלַן.

20 κακώσεως תַּנִּים] paraphr.

καὶ ἐπεκάλυψεν] וַיִּכְסֶה as 3rd fem. assimilating to Num. 16³³.

Contrast the rendering of Exod. 15⁵.

כ as superfluous with the subject, v. 17⁹.

27 + Κύριε with V., PB. Litany.

τοῦ ὀνόματός σου הַסֵּד] V. and PB. Litany. The commoner phrase, v. p. xiv.

XLV 1 ὑπὲρ τῶν ἀλλοιωθησομένων ἐλ-שִׁשְׁנִים] connecting with שִׁנָּה *change*, i.e. שִׁשְׁנִים (relative and pres. ptcp.) Bā. Cf. גִּלְדָּה = τεχθισομένην 22³².

Aug. refers *pro iis qui commutabuntur* to the conversion of the heathen “sed et unusquisque nostrum ex vetere homine in novum commutatur.”

ὑπέρ 2^o supplied. | τοῦ ἀγαπητοῦ יִדִּידָת] abstr. for concrete.

2 ἐξηρέξατο שְׁחִי] v. 19².

ὀξυγράφου מוֹהִיר] V. *velociter scribentis*, formed like ἰσογράφος πολυγράφος (ιδιόγραφος passive).

3 ὡραίος κάλλει יִפְיִית] making two words of the reduplicate form; cf. Driver on Jer. 46²⁰, Expositor, July 1904.

4 + σου 2^o.

5 τῇ ὡραιότητί σου] *by reason of thy beauty*. The qualities to which thy beauty bears witness justify the call.

ἐντεῖνον] i.e. יִהְיֶה (Jer. 9² as pointed, but usually Qal) *bend* (thy bow); cf. 90¹⁶. V. *intende* (which generally = πρόσχες).

βασίλευε רָכַב] softening the fig. Bā. Cf. κατακυρίεω 110². (Βασίλευσον = ascend the throne.)

6 + δυνατέ] so PsR. not V.

8 ἔχρισέ σε...ἔλαιον] Isai. 25⁷, Rev. 3¹⁸ etc.

9 Σμύρνα מֵר] Exod. 30²³.

στακτή ἀηלות] στ. (Exod. 30²⁴ = נֶטֶף) is said to be the first drawn liquid of myrrh and so the best.

ἀπό כֹּל] v. 7⁵.

βάρεων הִכְבִּיל] “Derivatur nimirum a בִּירָה *arx*, palatium”

(Biel). "Baris verbum est ἐπιχώριον Palæstinæ, et usque hodie domus ex omni parte conclusæ, et in modum ædificatæ turrium ac mœnium publicorum Βάρεις appellantur" (Jerome, ap. Biel). β. in 48^{4.14} and πυργοβάρεις 122⁷ render ארמנות. PsR. renders βάρεις by *gradus*, πυργοβ. by *turres*. But according to Stephanus Rom. has here *domibus*, which he explains to mean "ex capsulis elephantino osse elaboratis." He suggests that the translators were thinking of βαρύς or βάρος instead of βάρις, and wrote gravibus changed by copyists into gradibus*. But would this take place with *gradus* 48¹⁴?

XLV 9 ἐξ ὧν מני] with V., PB., AV.

10 ἐν τῇ τιμῇ σου [ביקרותיך i.e. בִּיקְרָתְךָ as though from a subst. יְקָרָה.

ἐν ἱματισμῷ διαχρύσῳ [בכתם אופיר] διάχρ. 2 M. 5².

+ περιβεβλημένη πεποικιλμένη from v. 14. V., PB.

πεποικ. loosely referred to βασιλίσσα; another reading however is πεποικιλμένοις.

12 (13) καὶ προσκυνήσουσιν αὐτῷ] taken from v. 12 i.e. לְהִשְׁתַּחוּתוֹ.

13 θυγατέρες [ובת i.e. בְּנֵת; or the confusion of mss may point to a Gk. crpt.

λιτανεύσουσιν [יחלו] 2 M. 14¹⁵.

+ τῆς γῆς B, not the rest nor Latt.: but Rom. takes *omnis* into end of this verse (*divites plebis omnis*).

14 ἡ δόξα αὐτῆς] i.e. בְּבִרְךָ: Suffix regarded as anticipatory of the following subst. Cf. 103¹⁶ (Aram.).

βασιλέως] so Mil. V., but R. with Rom. βασιλέων.

ἔσεβών] *Heshbon* B⁸ only. Gk. crpt. for the ἔσωθεν of the rest. Latt. *ab intus*.

ἐν μ'] i.e. 'ב.

κροσωτοῖς χρυσοῖς [מִשְׁבְּצוֹת זָהָב] *In fringed raiment of gold*. Exod. 28¹⁴ שְׂרָשֶׁת = κροσωτά as subst. The word of the Ps. (מִשְׁבֵּ) has occurred in Exod. 28¹³ (where it is rendered

* From information supplied by Canon Evans.

ἀσπιδίσκας). But this illustrates an occasional practice of the LXX Pss., to derive a rendering from the context of a previous instance, v. 1⁵ 38¹⁸ 94²¹ 106¹⁵ and 143⁶, cf. 68¹⁴.

XLV 14 περιβεβλημένη i.e. לְבוּשָׁה. Possibly referred to δόξα, but probably to θυγατρός, v. 42⁶.

πεποικιλμένη [לְרַקְמוֹת] a substantially correct paraphr. (Ezek. 16¹⁰ ποικίλα = רַקְמָה). Hence PB. in v 12 "wrought about with divers colours."

15 ἀπενεχθήσονται [תּוֹבֵל] as if fem. sing. with plur. subj. For ἀπ. cf. 60¹¹ ἀπάξει = יוֹבִיל.

17 ἐγεννήθησαν [יֵהִי] Local spelling for ἐγενήθ. (Deissmann p. 184). It has however misled V. *nati sunt*. The confusion has reacted on ἐγενόμην, reviving the radical meaning, Josh. 5⁴, Esdr. A. 4¹⁶, Gal. 4⁴. Cf. 65¹¹ 87^{4,5} 90².

18 μνησθήσονται [אֲזִכִּירָה] the 1st person sing. seeming inconsistent with πάσῃ γενεᾷ, cf. 145^{5,6}.

XLVI 1 ὑπέρ 1⁰ ל. | κρυφίων [עֲלָמוֹת] v. 9¹.

2 ἡμῶν [לָנוּ] Latt. naturally render the Gk. *Deus noster*; but the Collect for the 23rd S. after Trin. *Deus refugium nostrum et virtus*.

ταῖς εὐρούσαις ἡμᾶς נִמְצָא incorrect: influenced by 119¹⁴⁸.

3 ταρασσεσθαι [הִמִּיר] v. 6⁸.

ἐν καρδίαις בִּלְב.

4 τὰ ὕδατα αὐτῶν [מִימֵי] The suffix, referring (κατὰ σύνεσιν) to ימים, is accommodated by LXX to θαλασσῶν. V. (in spite of *maris*) *eorum*, but PsR. *ejus*. In the next line all have the sing. αὐτοῦ *ejus*.

5 τοῦ ποταμοῦ] v. 9⁷.

τὰ ὀρμήματα [פְּלָגִי] Prov. 21¹ (perh. copying this) ὀρμή = פְּלָגִי. Ὀρμ. = *Impetus* (as V. here) either literal as Dt. 28⁴⁹ ὄρμ. αἰετοῦ, or mental Exod. 32²², Amos 1¹¹. Cf. for this passage Josh. 4¹⁸ ὥρμησε τὸ ὕδωρ | Hos. 5¹⁰ ἐκχεῶ ὡς ὕδωρ τὸ ὀρμημά μου. "The currents of the river" to avoid tautology, cf. 43⁴. Possibly ὄρμ. was a local term of irrigation.

XLVI 5 ἡγάσεν τὸ σκῆνωμα αὐτοῦ] i.e. קָדַשׁ מִשְׁכָּנֹו.

6 τῷ προσώπῳ (B) לַפְּנוֹת בָּקָר] (Rom. *vultu suo*) apparently Gk. crpt. of τὸ πρὸς πρῶι πρῶι B^b A^c AT Horol. (Mil. *a matutino in matutinum*, V. *mane diluculo*). Perhaps τῷ προσώπῳ πρῶι was the original of both. 'τὸ πρῶι πρῶι is read by one or two MSS in Ex. 36³, Lv. 6¹²⁽⁵⁾, 1 Chr. 9²⁷, but I do not see elsewhere τὸ πρὸς π. π. Both readings are very strange. (Judg. 19²⁶ 'הַבְּנוֹת הַב' = τὸ πρῶι A.) But in πρὸς there does seem to me some confusion with פָּנִים. Cf. for τό, Gen. 24⁶⁸ τὸ πρὸς δέιλῃς, also Ps. 30⁶ 90⁶ τὸ ἐσπέρας, Gen. 8¹¹, Num. 28⁸, Dt. 23¹¹ τὸ πρὸς ἐσπέραν, Prov. 27¹ τὰ εἰς αὐριον.' D.

7 ἐκλιναν כָּטֹו] the intrans. use of κλ. does not recur in the Pss., but is frequent elsewhere.

+ ὁ ὑψιστος after φωνῇν αὐτ. (exc. B^a), so Hor. PsR. not V.

9 τέρατα יְשׁוּמוֹת] alternative meaning.

10 ὄπλον הַנִּית v. 5¹³. | θυρεούς] i.e. עֲגִילוֹת referred to Aram. גִּיל scutum. Bā. who is inclined to prefer this rendering.

11 σχολάσατε הַרְפוֹ] Exod. 5^{8.17}. | **12** om. סָלָה v. 3⁹.

XLVII 1 ὑπέρ ἧ.

5 ἡμῖν τὴν κληρονομίαν αὐτοῦ לָנוּ נַחֲלָנוּ] read carelessly as נַחֲלָנוּ (for overlooking of נ in terminations v. 64⁷); לָנוּ though mechanically = ἡμῖν probably taken as dir. obj. (v. 17⁴), the meaning being given by Rom. *nos in hereditatem sibi* and Mil. *nos hereditatem suam*. But V. *nobis hereditatem suam*.

ἦν referring to καλλονήν. So V.

9 + πάντα before τὰ ἔθνη, some MSS with PsR.

10 μετά] i.e. עִם. V. *cum* (Deo), PB. *unto the people* עִם עַם (a doublet, possibly original, v. *Par. Psr.*), from SM. *adjunguntur populo Dei*.

οἱ κραταιοί כֹּנְנֵי] as fig. = *chieftains*. SM. *eo quod Dei sit veluti scuto protegere terram*.

ἐπήρθησαν] disregarding number or reading נַעֲלָה, "Because the mighty of the earth (belong) to God, they are highly exalted."

τοῦ θεοῦ 2°] Latt. *Dii*, Lat. crpt. of *Dei*. August. "Quoniam dii fortes terræ valde elevati sunt. Qui sunt dii? Populus ille Dei, vitis illa Dei de qua dicit, *Iudicate inter me et inter vineam meam*. Ibunt in tenebras exteriores." The strong gods of the earth are the Israelites of earthly human nature, lifted with pride, who will not sit down with Abraham, Isaac, and Jacob.

XLVIII 1 + δευτέρα σαββάτου.

3 εὐρίζω הן הפ] so B, the rest εὐρίζων.

εὐρίζος is rare, εὐρίζειν ἄπ. λεγ. There are questions both as to their meaning and as to their connection with the Hebr.

(i) εὐρίζω] εὖ = הפ; ρίζα = either הן *a branch* ("in several Talmud passages," J. & L.) or = ניב *fruit* Bā. This would agree with Aq. καλῶ βλαστήματι. Θ. seems to acquiesce in this reading εὐρίζω, perhaps making nothing of the original. Another hexaplar rendering (Quinta) nearer the Hebr. is εὐκλάδω.

εὐρίζω is taken in two ways:—

a. With an eye to the Hebrew, *of beautiful vegetation*, either literal or spiritual (in the latter case possibly agreeing with ἀγαλλιάματι). If the LXX meant this they have been successful in concealing their meaning. No one who could not refer to the Hebr. has so understood it.

b. Interpreting Gk. as original, *well rooted* i.e. *firmly founded*. Suidas ἀντὶ τοῦ ἐπιμόνω, καλῶς ἐρριζωμένω. V. *Fundatur*. This could however hardly be a translator's intention.

(ii) εὐρίζων: a. read by Chrysostom as εὖ ριζῶν = καλῶς ριζῶν, καλῶς πηγνύς i.e. Κύριος εὖ ριζοῖ ὅρη Σ. This practically goes with (i) b.

b. εὐρίζων = εὐρόνων Apolin. *Dilatans (exultationes)* PsR. August. Syro-Hex. [Δεδο, associating 'נ' with הפ Gen. 9²⁷, (perhaps reading a reduplicated form) and with some allusion to that passage; "Enlarging Sion to embrace the whole earth."

It would be an anomalous formation but the LXX are fond of verbs in -ίζω. εὐρίζω has some countenance in the other translators, but for the great majority of their readers the LXX would have invented a word to mislead, and successfully.

Symm. ἀπ' ἀρχῆς ἀφωρισμένω. For ἀφ. v. 68¹⁰.

XLVIII 4 ὅταν ἀντιλαμβάνηται αὐτῆς [לְמִשְׁנֵב] v. 9¹⁰. For the ל cf. 42⁸. מ as if of an Aramaic infinitive, cf. 127². Αὐτῆς supplied. The tense is somewhat unusual, cf. 49¹⁶.

5 After Βασ. AR add τῆς γῆς with V., PB.

ἤλθοσαν עברו.

6 ἐσαλεύθησαν נחפזו.

8 βιαίω [קדים] paraphr.

10 ὑπελάβομεν [דמינו] v. 17¹².

λαοῦ] Gk. crpt. for ναοῦ. M. *Plebis*, Rom. V. *templi*.

12 + Κύριε at end from 97⁸.

κυκλώσατε] *Go round*. Common in LXX for סבב Gen. 2¹³, Josh. 6³.

περιλάβετε] A slight forcing of the word. *Take her all round*, i.e. by observation.

13 διηγῆσασθε] i.e. ספרי.

ἐν τοῖς πύργοις αὐτῆς. מגדליה.

14 δύναμιν [לְחִילָה] as if from חיל.

καταδιέλεσθε [פסגו] καταδιαίρ. recurs 55¹⁰ (פלג), 136¹³ (נזר), Joel 3 (4)² (חלק), besides Symm. Ps. 29⁷, Ἄλλος (of the Hexapla) Isai. 14².

15 ἱερεῖς om. [εἰς τὸν αἰ. τοῦ αἰ.] v. 10¹⁶.

ἐλπίς om. B only.

ποιμανεῖ [ינ] suggested by such contexts as 80², Gen. 31¹⁸.

εἰς τοὺς αἰῶνας ad fin.] i.e. עַלְמֹות (otherwise the plural is עלמים).

XLIX 3 οἱ τε γηγενεῖς [בני אדם] γηγ. (1) Prov. 2¹⁸ 9¹⁸ = רפאים (elsewhere γίγαντες). (2) Jerem. 32 (39)²⁰ אדם i.e. the indigenous contrasted with Israel. (3) Wisd. 7¹ Adam is the γηγ. πρωτόπλαστος as Gen. 2⁷

The meaning (2) will fit here; the non-Israelite native races בני אדם; and the Israelite בני־איש.

XLIX 5 παραβολήν [בְּשִׁל] (cf. v 13 παρασυνεβλήθη = נִבְשַׁל) II. accompanies the Hebr. in its various meanings, *comparison, parable, proverb*. For the rendering cf. Num. 23^{7,18}, Ps. 44¹⁵ 78².

πρόβλημα [חִידָתִי] 78², Judges 14¹². A question put forward for solution, problem, riddle.

7. 8 Anacoluthon, as if it were τοὺς πεπ. in v 7 governed by λυτρ. v 8.

οὐ λυτροῦται] i.e. אֵל פָּדָה, although it is not a very usual correspondence of tenses.

9 καὶ τὴν τιμὴν] i.e. וְיָקָר (Esth. 1⁴) subst. constr.

ἐκοπ(ιασέν [חָדַל] Gk. crpt. for ἐκόπασεν, PsR. *laboravit*, V. *laborabit*. Cf. 2 Sam. 23^{7,10} (B and A).

12 οἱ τάφοι αὐτῶν [קִרְבָּם] i.e. קִרְבָּם, generally accepted. PB. renders MT. *They think*, practically equivalent to AV. "*Their inward (thought) is.*"

ἐπεκαλέσαντο κ.τ.λ.] taking בְּשִׁל as object, v. 17⁹.

13 συνήκεν [יָלִין] i.e. יָבִין, as v 21.

παρασυνεβλήθη] cf. v 5. Some MSS παρεσυνεβ. Double augm. as 151⁶ Τ ἐπεκατηράσατο | Num. 21¹ (Vat. text not Swete) κατεπροενόμηνσε | Judges 18⁹ Α ἐνεπεριεπατήσαμεν | 1 Sam. 30¹³ ἠγνωχλήθη.

+ τοῖς ἀνοήτοις καὶ.

ὁμοιώθη [נִדְמוּ] mistaking root. | αὐτοῖς supplied.

14 σκάνδαλον [כַּסֵּל] confusion with בְּשִׁל, which is however mostly = ῥάσθενής.

σκάνδ. must here = *stumbling block*, not trap (but Apolin. δίκτυον).

μετὰ ταῦτα אֲחִירָהּ.

εὐλογήσουσιν B⁸ p.m. [יְרִצוּ] Gk. crpt. for εὐδοκήσουσιν, cf. 119¹⁰⁸ א, through εὐλοκ. v. 38¹³, Apolin. ἐπαινήσουσιν. Rom. *benedicent*, Mil. *bene prosperabuntur*, V. *complacebunt*.

XLIX 15 ἔθεντο [שֶׁתוּ] taking שׁ rightly (*D.*) as transitive, (*the ministers of Providence*) place them.

θέσθαι (regularly = שִׁית or שׁוּם) is very rarely middle in sense (1 Sam. 15¹⁹ τοῦ θέσθαι ἐπὶ τὰ σκῦλα); but V. *positi sunt*.

ἡ βοήθεια αὐτῶν [צִירָם] i.e. צִוּרָם, v. 19¹⁵.

ἐκ τῆς δόξης αὐτῶν [מִזִּבְלָ לֹו] a guess from end of *v* 18.

Some MSS ad fin. + ἐξώσθησαν. PsR. *expulsi sunt*.

17 μὴ φοβοῦ] used as Lk. 12⁷. There is a touch of sympathy in this present imperative as though to allay an actual present inclination. The aor. imper. or the fut. indic. (of φοβεῖσθαι) is used rather with the distant or contingent. The present in a different sense Jerem. 10².

18 συγκ. αὐτῶ [אַחֲרָיו] prepns. treated freely.

19 εὐλογηθήσεται] i.e. prob. בְּרָךְ; neglecting gender.

ἐξομολογήσεται σοι] i.e. יִדְּךָ.

αὐτῶ [לך] Perhaps לך is not rendered, being taken as only emphasising the subject, and the αὐτῶ is supplied.

20 εἰσελεύσεται [תָּבוֹא; ὄψεται [יֵרָאֵן] loose renderings. So V., PB.

21 οὐ [וְלֹא] 1 as introducing apodosis V., PB., v. *v* 13.

L 2 εὐπρέπεια [מַכְלָל] and related words are often used of beauty, especially in Ezek. 23¹² 27^{3, 24}.

τῆς ὡραιότητος αὐτοῦ [יָפִי] i.e. יָפִי. PB. gives a compromise, taking MT. verse-division, but with LXX referring ἡ εὐπρ. to God (unless ἡ εὐ. is in apposn. to Σιών, v. 42⁶).

2 (3) ὁ θεὸς ἐμφανῶς [אֱלֹהִים הוֹפִיעַ] Taken over from *v* 2.

ἐμφ.] as adverbial use of the infin. v. 12⁶ 94¹.

καταιγίς [נִשְׁעָרָה].

5 αὐτῶ] i.e. לֹו. | τοὺς ὅς. αὐτοῦ] בְּמִסְדָּיו. | τὴν δ. αὐτοῦ] בְּרִיתוֹ. Persons assimilated to context. But the imperative remains to justify MT.

6 κριτής [שֹׁפֵט] So V., PB. as substantive.

7 σοι 1⁰] supplied.

διαμαρτύρομαι [אֶעֱדָה] as 81⁹; though in both a future would

be expected; in both *al.* διαμαρτυροῦμαι. Cf. 1 Sam. 8⁹ -ύρη (so printed); in other places Exod. 18²⁰, Jer. 39⁴⁴ διαμαρτυρή.

διαμ. is used generally of testifying by God or in God's name to men, exc. Ex. 21²⁹, Jer. 39 (32)^{10.44}; these last have an accus. of the witnesses called, v. also Dt. 4²⁶ 31³⁸.

L 9 δέξομαι אָקָה] I will receive (i.e. at Thy hands).

χμάρους עֲתוּדִים] v 13 = τράγων.

10 δρυμοῦ] the commonest rendering of יער and synonyms.

ἐν τοῖς ὄρεσιν καὶ βόες בְּהֶרֶם-וְאַלְף i.e. : בְּהֶרֶם-וְאַלְף. אֶלֶף is not elsewhere used in the singular of cattle.

11 τὰ πετεινὰ τοῦ οὐρανοῦ עוֹף-הָרִים] cf. 44²⁷.

ῥηαιότης זִין] “= זִין: cf. זִין = μορφή Dan. ⑩ 4²³ 5^{6.9.10} 7²⁸: on the other hand זִין 80¹⁴ = μόνιος.” Bā. Cf. 144¹² κεκαλλωπισμέναι for זִינִית “corners.” J. & L.

14 θυσίαν] supplied (hence in the 1st Memento of the Canon, “qui tibi offerunt hoc sacrificium laudis...tibi que redunt vota sua”). Αἴνεσις (in accordance with Lev. 7¹²⁻¹⁵) represents in Pss. תודה in a sacrificial context 26⁷ 50^{14.23} 56¹³ 69³¹ 107²² 116¹⁷; so generally in other books 2 Chron. 29³¹ 33¹⁶, Jer. 17²⁶ (contrast Esdr. B. 10¹¹, Neh. 12³¹⁻⁴⁵); ἑξομολόγησις in other cases 42⁵ 95² 100^{1.4} 147⁷; so Josh. 7¹⁹, Isai. 51³: ἀνθρομολ. Esdr. B. 3¹¹. In Jonah 2¹⁰ both occur as doublets.

16 διὰ στόματός σου עַל-פִּיךָ.

18 συνέτρεχες] i.e. יָתַרְךָ. | + ἐτίθει at end supplied.

19 τὸ στόμα σου ἐπλεόνασε κακίαν פִּיךָ שְׁלַחַת בְּרָעָה] loosely rendered. | περιέπλεκε תַּצְמִיר.

20 σκάνδαλον דְּפִי.

21 ὑπέλαβες דְּמִית] v. 17¹². | ἀνομίαν] i.e. הוּוֹת v. 5¹². PsR. renders Gk. correctly *existimasti iniquitatem*. V. *inique*. Hence PB. *Thou thoughtest wickedly*.

22 ἀρπάσῃ ἄτρη] 3rd pers. to suit τοῦ θεοῦ, in spite of vv 21. 23; cf. v 5.

23 θυσία] i.e. זֶבֶח. | ἐκεῖ] i.e. שָׁם. | ב v. 17⁹.

LI 3 + μέγα V., PB.

LI 4 ἐπὶ πλεῖον [ה]רבה] in 62⁸ = רבה, cf. 3 M. 5^{17, 18}.
Rom. V. *amplius*, Mil. *multum*.

πλῦνον] exactly for כבס, as Gen. 49¹¹ etc.

6 ἐν τοῖς λόγοις σου] i.e. הַדְבָרִים (1) i.e.

νικήσης [תִּזְכֶּה] זכה in Syr. = *conquer* (frequent.). ↑ recurs
73¹⁸ 119⁹ q.v. Νικ. recurs with Hebr. original only Prov. 6²⁵,
Hab. 3¹⁹.

ἐν τῷ κρίνεσθαι σε] either בְּשִׁפְטֵי taking suffix as object, or more probably בְּשִׁפְטֵי contr. niph. infin. for בְּהִשָּׁפֵט, a contraction which occasionally occurs. So V., PB. In mechanical renderings it is hard to fix a criterion of interpretation; but 37³³ makes it probable that the translator thought of this as “prevail when thou prosecutest.” The idea of God being judged is a violent one, and not led up to; and *win* is of prosecutor rather than defendant. The fact that *win* cannot apply to a judge, may have led to preferring another pointing to the obvious MT. one. There is nothing clearly to show how St Paul took it in Rom. 3⁴, but *v* 6 fits in with this; as the office of judge has more akin to a just prosecutor’s than to a defendant’s. Field takes κρίνεσθαι here accordingly as = *go to law*.

7 ἐκίσσησέν με יחמני] In Gen. 30 ἐγκισσάν for יחם of cattle, which would be more naturally of conception simply. Can it have been associated with κύω?

8 τὰ ἀδελὰ καὶ τὰ κρύφια τῆς σοφίας σου בטחות ובסתם חכמה] The first word moved into the second line. For ב v. 17⁹.

+ σου to complete a wrong sense.

9 ῥαντιείς με תחטאני] The Hebrew being difficult to render literally is interpreted according to the law Num. 19¹⁹.

10 ἀκουτιείς με ἀγαλλίασιν] ἀκ. from a form ἀκουτός = ἀκουστός (v. Jelf § 318). Lit. “to make heard,” but also “to make hear.” It has here 2 acc., as in Judges 13²³, Cant. 2¹⁴: acc. of person only Cant. 8¹³; acc. of thing only Ps. 66⁸ 76⁹, Jerem. 30 (49)². The original is always הַשְׁמִיעַ. In Sir. 45⁵ it takes acc. of pers. and gen. of thing.

LI 10 τεταπεινωμένα] i.e. תבֹּחַ, cf. 74²¹.

II ἀπόστρεψον τὸ πρόσωπόν σου] v. 10¹¹. PB. *Turn* (+ *away* Commin. Serv.).

12 ἐν μοί לִי.

14 ἡγεμονικῶ נְדִיבָה] a derived sense, *princely*. 'Hg. is taken by old interpreters psychologically to distinguish the leading from the other elements of the soul. Suidas ἡγεμονικόν. ὁ νοῦς ἣ τὸ κυριώτατον τῆς ψυχῆς ἐν ᾧ αἱ φαντασίαι καὶ αἱ ὁρμαὶ γίνονται καὶ ὅθεν ὁ λόγος ἀναπέμπεται ὅπερ εἶναι (= ἐστὶ) ἐν τῇ καρδίᾳ.

16 τὴν δικ.] cogn. acc. *shall make thy righteousness its joy*. Cf. 52³.

18 ὅτι εἰ] i.e. כִּי לֵא. Cf. 55¹³.

19 θυσία τῷ θεῷ זִבְחִי אֱלֹהִים] for the dative cf. 29² 61⁶ 66² 96⁸ 122⁶.

ἐξουθενώσει תְּבִזָּה] Gk. crpt. for -eis, from viewing ὁ θεὸς as a nominative subject. PsR. *spernit*, V. *despicies*.

20 + Κύριε. | οἰκοδομηθήτω] i.e. תִּבְנֶה.

LII 2 Δωήκ] cf. 38¹³. | Ἀβιμέλεχ אֲבִימֶלֶךְ.

3 ἀνομίαν לֹא חֲסֹדָה] "[Aquila, Quinta] *ὄνειδος* nach aram. Sprachgebrauch. LXX lassen dabei לֹא aus: oder sprechen vielmehr לֹא כֹל יוֹם." Bā. 'חֲסֹדָה a common Aramaic word (Syr. and Tg.) = *reproach*. In O.T. Lev. 20¹⁷, Pr. 14³⁴; and vb. Pr. 25¹⁰.' D.

ἐγκραυχῆ ἀν.] *Makest iniquity thy boast*, cf. 51¹⁶; but V. ὁ δυν. ἀνομίαν "Qui potens es in iniquitate."

6 καταποντισμοῦ לְעִלְזָה] 55¹⁰, 2 S. 20¹⁹, Eccl. 10¹², Lam. 2^{2.5}. γλώ.] in apposition to ῥήματα. The Lat. versions vary, perhaps originally reading *linguam dolosam*. Rom. *In lingua dolosa*. Mil. 1619 *ad linguam dolosam* (from 120³), Mil. (now) *et linguam dolosam*. V. *lingua dolosa*.

7 + διὰ τοῦτο, or for דָּ. V., PB.

καὶ τὸ ῥέζωμά σου] i.e. רִצְצָתְךָ.

8 + καὶ ἐροῦσιν.

LII 10 κατάκαρπος [רענן] Hos. 14⁷ ὡς ἐλαία κατάκαρπος
בזית הודו.

LIII 2 διέφθειραν [השחיתו] Judges 2¹⁹. V. *corrupti sunt*.

4 ad fin.+*non est timor Dei ante oculos eorum* Mil. (not Rom.).

5 + πάντες (from 14⁴).

6 ἀνθρωπαρέσκων [חנך] misread חנה, which is rendered ὑποκριτής Job 34²⁰ 36¹³ (Bä.). V. *eorum qui hominibus placent*, PsR. *hominum sibi placentium*, Pss. Sol. 4 title.

κατησχύνθησαν [הבישתה].

κύριον [אלהים] Rom. *Dum avertet Dominus*, Mil. *In convertendo Dominus*, V. *Cum converterit Deus*, PB. ..the Lord..
From 126¹.

LIV 1 ἐν ὕμνοις [בננינות] | 2 + ἰδοῦ.

4 ἐνώτισαι with acc. as 55²; with gen. 39¹³; absol. in pass. of the faculty 135¹⁷.

6 + γάρ. | 7 τοῖς ἐχθρ. Dat. incommodi. | 9 ἐρρῶσω με [הצילני].

LV 3 ἀδολεσχία] outside the Pss. ἀδολεσχία occurs only 1 Sam. 1¹⁶, 1 K. 18²⁷, 2 K. 9¹¹, ἀδολεσχεῖν Gen. 24⁶³, Sir. 7¹⁴, 35 (32)⁹; and a few times in other translators; always = √חַיַּח (Lam. 2¹⁹ Gk. crpt. for רָנַי). V. *exerceor* etc. In class. use, generally of frivolous talking, prob. ἄδος and λέσχη *talking to satiety* L. & S.

Biel *meditatio, confabulatio*, giving a Scholion on this place, μετεωρισμός, μέριμνα, φλυαρία; Hesychius here ἐν λύπῃ. The old interpreters seem only to feel firm ground in interpreting by the original Hebrew or by context, e.g. Phavorinus ἀδολ. τὸ φιλοσοφεῖν, ὡς τὸ ὁ δὲ δοῦλός σου ἀδολεσχεῖ ἐν τοῖς δικαιώμασί σου, καὶ τὸ παίζειν ὡς τὸ καὶ ἐξῆλθεν Ἰακώβ (sic) ἀδολεσχεῖν εἰς τὸ πεδῖον. τὸ φλυαρεῖν καὶ μακρολογεῖν, ὡς τὸ ἀδολεσχεῖς ἀνθρωπε. καὶ τὸ ὀλιγωρεῖν ὡς τὸ ἡδολέσχησα καὶ ὀλιγοψύχησε τὸ πνεῦμά μου (from Biel).

4 ἐνεκότουν μοι [ישמני] Gen. 27⁴¹.

6 B omits the verse. The rest σκότος = פלצות.

7 καταπαύσω [אשכנא] V. *requiescam*, PB. *Be at rest*.

κ. intrans. as Gen. 2², Exod. 10¹⁴, Judges 18², Hebr. 4^{4, 8, 10} etc. Also transit. Ps. 74⁸ (?) 85³, Num. 25¹¹, 2 Chron. 16⁵, Acts 14¹⁸ etc. (The above include all the instances in Pss. and N.T.)

LV 9 προσεδεχόμεν τὸν σώζοντά με ἡ ἀχίשה מפלט לי i.e. ἡ ἀχίשה מפלט לי (quoted by Bā.). Perh. influenced by 69²¹. The rendering of tenses in this Ps. seems to show the LXX viewing the affliction as in the past.

ἀπὸ ὀλιγοψυχίας [מרוה סעה] understood mentally, 'ס perh. associated with צער or guessed at.

IO καταπόντισον בלע] v. 52⁶, 2 Sam. 20^{19, 20}.

II κυκλώσει ἰσούβῃ.

ἐπὶ τὰ τεῖχη αὐτῆς] patrolling along the top of her walls, v. 23³.

12 ו] transferred from און to beginning of next line והוות.

בקרבה 2^o] om. So Rom. V. but Mil. *in medio ejus* (bis). The subject of κυκλ. is variously indicated in versions and editions.

κόπος (Βα) תך] crpt. of τόκος (which the rest have), similar in sound to תך.

Comparing IO⁷ with 55^{11, 12} we have,

מרמה or וות	πικρίας	δόλος
תך	δόλου	τόκος (<i>al.</i> κόπος)
עמל	κόπος	πόνος
און	πόνος	ἀνομία.

πλατειῶν] The *Places* or *Plätze* of foreign towns.

13 [ἐτι εἰ] i.e. לא [כי] (bis), as 51¹⁸.

14 ἰσόψυχε [כערבי] Dt. 13⁽⁶⁾⁷ ἴσος τῇ ψυχῇ σου כנפישך, Phil.

2²⁰.

ἡγεμόνων μου אלוף] So of the 'dukes' (i.e. *duces*) of Edom (Hebr. and Gk.) Gen. 36. 'A sense, fairly suitable for the tribal chiefs of Edom, given to a word of the same form (though really another word), meaning *associate*, *companion*. So AV. *guide*, here and Pr. 2¹⁷; and even RV. (but see RVm.) Jer. 3⁴, Mic. 7⁵. D.

LV 15 ἐγλύκανας ἐδέσματα נמתיך כיד.

ἐγλ.] num. and pers. assimilated to v. 14.

ἐδ.] as if = ציץ (132¹⁵ θήρα). Bā. however thinks ἐδ. a Gk. crpt. of ἐδράσματα (cf. κραταίωμα 25¹⁴).

כיד] rendered 64³ συστροφῆς | 83⁴ γνώμην | 89⁸ 111¹ βουλή.

ἐν ὁμονοίᾳ ברגנ] V. *cum consensu*, PB. *as friends*.

16 ἐλθέτω θάνατος ישימות K. מות ישימות Q.] The Qrê word-division. The vb. guessed.

17 εἰσήκουσέν μου יושיעני] i.e. יושיעני: or 'paraphr. suggested by "called" just before.' D.

18 διηγῆσομαι ἡχησά] 105² (ῥ generally = ἀδολεσχεῖν, but sometimes μελετᾶν).

καὶ ἀπαγγελῶ ἡχησά] The same verb is rendered ἡχησαν 46⁴ | ἐταράχθησαν 46⁷ | συνταράσσεις 42^{6,12} | λιμώξουσιν 59^{7,15} εὐφράνθησαν 77⁴.

19 ἀπὸ τῶν ἐγγιζόντων μοι] i.e. מִקְרִיבֵי, cf. 32⁹.

ὅτι ἐν πολλοῖς ἦσαν σὺν ἐμοί] exactly literal. σὺν is unusual.

20 καὶ ταπεινώσει αὐτούς] i.e. יַעֲנֶי; omitting following ו (or ונניי Bā.). So V., PB., AV.

ἀντάλλαγμα] *exchange* rather than *change*; something taken in exchange, an equivalent, 1 K. 21², Job 28¹⁵, Jerem. 15¹³, Mt. 16²⁶. V. *commutatio*; Apolin. οὐ γὰρ λύτρον ἔχουσι, understanding by ἀντάλλ. *redemption* (cf. v 19). August. vv 20–22, "Qui sic moriuntur in ipsa perversitate, in ipso schismate, non est illis commutatio. Humiliabit illos Deus...in damnatione." He applies it to God's punishment of Donatists who have wronged the covenant with Abraham by forsaking the unity of the Church, or rather been divided from it by the wrath of God.

Appropinquavit cor illius "ut intelligamus cor illius." Aug.

21 ἐν τῷ ἀποδιδόναι] i.e. מִשְׁבֵּי, pron. omitted as superfluous.

ἐβεβήλωσαν] number accommodated to sqq.

22 διεμερίσθησαν ἀπὸ ὀργῆς τοῦ προσώπου αὐτοῦ καὶ ἤγγισεν] i.e. וקרַי מִתְּמַת מִי יקרַי (Bā.). | βολίδες פתחת.

LV 23 τὴν μέριμνάν σου ἰηבך] a paraphrase.

σάλον] 66⁹, the metaphor of seafaring nations. V. *fluctuationem*.

24 + κύριε at end. V., PB.

LVI 1 ὑπὲρ τοῦ λαοῦ τοῦ ἀπὸ τῶν ἀγίων μεμακρυσμένου
[על יונת אלם רחקים] ‘As λαὸς for יונת shows, there must be
some paraphrase. It occurs to me that μεμακρ. suggests a ptcip.
מִרְחָקִים; and this leaves יונת אל; “God’s Dove, the removed
ones,” paraphrased as by LXX. Cf. Tg. “On the congregation
of Israel which is like a silent dove at the time when they are
removed from their cities; and turn to praise the Lord of the
world as David the humble and perfect [מִכְתָּם explained as
= מִן הַמָּן, as in Aquila] did when the Philistines took him in
Gath.”’ D.

2 κατεπάτησέν με] i.e. שָׁאַפְּנִי as from שָׁוַן (cf. Hosea 10¹⁴
קאם Bā.). Similarly in v 3 and 57⁴. Also in 139¹¹ κατ. stands
for יִשׁוּפְנִי. It is not the rendering of Gen. 3¹⁵; but in Job 9¹⁷
= ἐκτρίψῃ.

3. 4 ἀπὸ ὕψους] i.e. מִרוֹם.

מִרוֹם is placed 4 words too soon to follow הַיּוֹם; the
num. and pers. of φοβηθήσονται (אִירָא) being suited to the new
context. V. follows MT. in these points; Rom. follows the
LXX. Mil. adopts a still more confused compromise*.

5 τοὺς λογούς μου] i.e. דְּבָרַי.

+ ἔλην τὴν ἡμέραν with Rom.; but not Mil. V.

6 ἐβδελύσσοντο יַעֲצְבוּ.

7 παροικήσουσιν ἰγורί] as 61⁵, altern. meaning. Cf. 31¹⁴
34⁵; but in 22²⁴ ἰγ = φοβηθήτωσαν.

ὑπέμεινα קוּן] Gk. crpt. for -αν, v. p. xviii.

τῇ ψυχῇ μου] for dative v. 33²⁰. Rom. *expectavit anima mea*,
Mil. *-verunt -am -am*, V. *sustinuerunt animam meam*.

8 ὑπὲρ τοῦ μηθενὸς σώσεις αὐτούς] i.e. עַל-אֵין פְּלִטָּה לָמוֹ. ὑπὲρ
τοῦ μηθενὸς for no consideration and so = οὐ (the neg. μὴ being

* i.e. *ab alt. d. non timebo* both before and after *Quoniam...debellant me*.

determined by the defin. art.); σώσεις, κατάξεις Hebr. futures in imperative sense (10¹⁶); 'פ as imper. Piel; or "Wilt thou save them on behalf of vanity?" i.e. without any good object. But the rendering is mechanical, and hard to adjust grammatically to a meaning. V. *Pro nihilo*.

Apolin. takes it as = μὴ σώσεις: ὧδε κότῳ καθέλοις κρυερῷ κακοεργεία φύλα.

Μηδὲν as a subst. again 81¹⁵ but in a different sense.

LVI 9 τὴν ζωὴν μου נדרי interpreting as Tg. *dies vagationis meae* Bā. Cf. 37⁷ B, ζωή = דרר.

ἐξηγγεῖλά σοι אתה ספרתה] i.e. ספרת; 'א as dative, Bā.

ἔσθω ψίμα] i.e. שׂמָה.

ἐνώπιόν σου בנאדר] τῆς λέξεως τὸ εὐτελὲς ἀποφεύγοντες Bā.; or rather ננדר(ב).

ὥς καὶ ἐν τῇ ἐπαγγελίᾳ σου הלך בספרתך] a loose rendering of a difficult expression. הלך is paraphrased again in v 14.

10 'א] om. with Rom. but Mil. V. *tunc*. | + σε. | ἰδοὺ זך.

11 ῥῆμα...λόγον] דבר (bis), and PB. *rejoice...comfort me*, אהלל (bis) for variety.

13 ה, לך merged in one σου, v. 31²². PsR. *Vota quæ reddam laudationis tibi*. V. *V. tua qu. r. laudationes t.*

14 καὶ ἄλ. | εὐαρεστήσαι להתהלך] v. 26³.

Except B₈ p.m. most mss with Horol. PsR. insert (before καὶ τ. πόδ.) τοὺς ὀφθαλμούς μου ἀπὸ δακρύων from 116⁸.

LVII 3 εὐεργετήσαντα גמר] v. 12².

4 ἔδωκεν εἰς ὄνειδος ἔρη] 'ח only here with Divine subject. καταπατ.] v. 56². | The סלה moved back to the end of v 3.

5 + ἐρρύσατο] to suit next variation. | ἐκ μέσου 'ב] i.e. מִתּוֹךְ. τεταραγμένος להטים] paraphr. | ὅπλον חנית] v. 5¹³.

7 εἰς αὐτόν בתוכה. | 8. ad fin. Horol. with א + ἐν τῇ δόξῃ μου. | ad fin. PsR. + *Domino*.

9 ἐξεγερθήσομαι ὄρθρου שחר אעירה שחר.

LVIII 2 ἄρα] i.e. אֵלֵם (ap. Bā.).

εὐθεία] neut. pl. v. 19⁹.

LVIII 3 συμπλέκουσι] i.e. תַּפְלֵקוֹן (instead of תַּפְּקוֹן) Bā., who prefers it. So V., PB. Συμπλέκ. inexact (as περιέπλεκε 50¹⁹), V. renders both of them by *concinnare*.

4 ἐλάλησαν] i.e. דִּבְּרוּ. | 5. חמת 2^o om. | καὶ βουούσης prob. = דִּבְּרָה.

6 φαρμάκου τε φαρμακευομένου] חֹבֶר חֲבֵרִים loosely rendered, as if חֲבֵר חֲבֵרָה a charm concocted. PsR. *veneficia quæ incantantur*. V. (drawing to the Hebr. as if the Gk. were φαρμακοῦ with a middle verb) *Venefici incantantis*.

παρὰ σοφοῦ] i.e. מִיָּחָכְם. PsR. *a sapiente*, V. *sapienter*.

7 συνέτριψε, συνέθλασεν] i.e. נָתַץ, הָרַס.

τὰς μύλας מִלְתָּעוֹת] Job 29¹⁷, Prov. 30¹⁴, Joel 1⁶. L. & S. give no example of this use of μύλη.

8 ἐξουδενωθήσονται] יִמָּאסוּ taken in the ordinary sense. לָמוֹ] om. v. 31²². | τὸ τόξον αὐτοῦ] חֲצוֹ to suit ἐντενέ. So 64⁴. ἕως οὗ] כִּמוֹ v. 61⁷. | ἀσθενήσουσι] יִתְמַלְלוּ Prob. confused with אִמְלַל.

9 κηρός] שֶׁבֶלֶל conjectured from the next word; or a more elegant figure substituted.

ἐπέπεσε (sic Bx) πῦρ] נָפַל אֵשׁ = נָפַל אֵשֶׁת.

10 τὰς ἀκάνθας ὑμῶν] סִירוֹתֵיכֶם altern. meaning.

πρὸ τοῦ συνεῖναι τ. ἀ. ὑ. τὴν ράμνον] בְּטֶרֶם יִבְיִנוּ ס' אֶמְרֵךְ when two accus. follow an infinitive the order is generally subject, object, as no doubt intended here. Mil. V. *Priusquam producant* (V. *intelligerent*) *spinæ vestræ rhamnum*, Rom. *Pr. producat spinas vestra rhamnus**.

καταπίεται ὑμᾶς] יִשְׁעֲרֵנוּ Gk. crpt. either for ἡμᾶς or for αὐτούς (pl. for s.).

11 + ἀσεβῶν] So Rom. (*impiorum*); but not sT. Mil. V.

* “Priusquam producent spinæ vestræ rhamnos. Spinæ naturam hanc habent ut in virgulto magis quam in arboribus prorumpant. Rhamnus autem arbor est spinea nullum omnino afferens pomum. Ergo priusquam spinæ vestræ in arborum duritiam conversæ radicitus fundatæ permaneant et effætæ, rhamnus quasi viventes absorbeat vos spinosa et obdurata iniquitas vestra.” Arnobius M.

LVIII II τὰς χεῖρας αὐτοῦ [פַּעַמַּי cf. 74³.

12 εἰ ἄρα אָרָא. | ἄρα אָרָא v. 31²³.

κρίνων αὐτούς] i.e. מַפְרִיץ, cf. 17¹⁴ 104¹⁷ 107¹⁷ 139¹⁶, Judg.

5¹⁶ A. *

LIX I τὸν οἶκον αὐτοῦ הַבֵּית] the pronoun supplied.

2 λύτρωσαι με [תִּשְׁלַחנִי v. 9¹⁰.

4 ἐθήρευσαν אַרְבּוֹ] the rendering of יְגִדּוּ 94²¹.

ἐπέθεντο יְגִדּוּ.

5 ἔδραμον καὶ κατεύθυνα וַיִּכְוֶנוּ [ירצון ויכוננו] Gk. crpt. for κατεύθυναν (v. 56⁷). Hence V. *cucurri et direxi*, cf. 62⁵.

6 τοὺς ἐργαζομένους τὴν ἀνομίαν בְּגִדֵּי אֹן.

7 λιμώξουσιν [יִהְיוּ ל. πάνυ πεινῶν Hesych.; cf. Dt. 28²⁰ ἐκλιμίαν = מוֹהוּמָה. Symm. ἀχορτασίαν (from Biel).

10 τὸ κράτος μου] i.e. יְדִי.

11 ὁ θεὸς μου τὸ ἔλεος αὐτοῦ] i.e. אֱלֹהֵי הַחַסְדִּים.

12 τοῦ νόμου σου עֲמִי] Gk. crpt. of τοῦ λαοῦ μου; or of τ. ὀνόματος σ. (so A^{C.A.}) from שְׁמִי, the possessive being accommodated. PsR. *legis tuæ*, V. *populi mei*.

13. 14 διαγγελήσονται συντέλειαι ἐν ὀργῇ συντελείας : יִסְפְּרוּ כְלָה בְּחֶמְהָ כְּלָה] i.e. יִסְפְּרוּ כְלָה בְּחֶמְהָ כְּלָה (neglecting gender). 'כ' as Neh. 1^{8,9}, Zeph. 1¹⁸, Jer. 4²⁷ *al.* Cf. תְּכַלֶּה Ps. 119⁹⁶.

διαγγελ.] of public proclamation Exod. 9¹⁷, Lev. 25⁹, Sir. 43², 2 M. 3³⁴. Mil. *Compellentur in consummatione in ira consummationis*, (so Rom. but om. *in con.* August. for *it consummationes*). V. *Annuntiabuntur in cons.* (rest as Mil.). "Obscurum" Aug. *Compellentur* perhaps subjunct. '=*be accosted*, a variant for *annunt.* and hardly more unsuitable.' D. *In consumm.* = συντελεία. "Consummatio id est mors"—Theodore (? Mopsuest.) says διαγγελήσονται ἀντὶ τοῦ ἔσσονται...ἀπὸ τούτων ὧν πράττουσι ἀπὸ τούτων συντελεσθήσονται καὶ ἀποθανοῦνται.—Chrysostom τὴν ἐν ὀργῇ συντέλειαν τὸ μέλλον λέγει κριτήριον. From a Catena Patr. Græcorum.

18 ὁ θεὸς μου ὅτι ἀντιλήμπτωρ μου εἰ ὁ θεὸς μου τὸ ἔλεός μου אֱלֹהֵי בִי מִשְׁפָּחִי אֱלֹהֵי הַחַסְדִּים] i.e. אֱלֹהֵי הַחַסְדִּים אֱלֹהֵי בִי אֱלֹהֵי הַחַסְדִּים.

LX I τοῖς ἀλλοιωθησομένοις [על־שִׁשִּׁי] cf. 45¹. על as = ל.

ἐτι [עדות] i.e. עַד.

ὅποτε ἐνεπύρισεν [בהצותו] (from נצה) i.e. בְּהַצִּיתוֹ from יצת.

ὅποτε in Pss. occurs only in the titles of 3, 34, 56, 59, 60, also in Job 26¹⁴ 29²², Isai. 16¹³, Tob. 6¹³ 7¹¹†.

ἐμπυρίζειν common in LXX, esp. of wasting by fire. Not classical nor in N.T.

Σωβάλ [צובה] The Gk. does at times add consonants to the end of Hebr. proper names, perh. to enhance the foreign look. Σειράχ = סירא; Ἀκελδαμάχ Acts 1¹⁹; Ἀσεδέκ Isai. 19¹⁸ (where Burkitt reads חסדר), v. R. R. Ottley's Isaiah (LXX).

2 τὴν φάραγγα [בניא] v. 17⁹. | τῶν ἀλῶν [מלה] Gen. 14⁴ (?) *salt workings*.

3 ῥακτερίσας [תשובב] | ἡμᾶς [לנו] so RV.

4 συνετάραξας αὐτήν [פצמתה].

5 κατανύξεως [תרעלה] of *piercing* (conjecture to suit context): v. 4⁵. (נרע Isai. 51^{17.22} = πτώσεως.)

6 σημεῖωσιν [נס] v. 4⁷. | τόξου [קשת] as if קִשֶּׁת.

8 κοιλάδα [עמק] κ. not sharply distinguished from φάραγξ but generally wider; φ. rather a ravine with torrent bed. Latt. for κ. *convallēm*.

9 βασιλεύς μου [מחקקי] i.e. either reading מלכי, or interpreting מַח historically.

10 τῆς ἐλπίδος μου [רחצי] referred to Aram. root (Dan. 3²⁸), for dignity. Cf. 58⁹.

ἐκτενῶ [אַשְׁלִיךְ] Perhaps indicating a contemptuous stride over the conquered country; ἐπὶ (τὴν Ἰ.) then as in 23³.

ὑπετάγησαν [התרועעי] i.e. עו, connecting with רעע and giving the meaning "to be worsted." Cf. Dan. 2⁴⁰ in the light of its interpretation.

11 περιοχῆς [מצור] 'מ usually means siege enclosure; but it is sometimes used of defensive enclosure, i.e. ramparts. Cf. Zech. 9³, 2 Chr. 8⁵ 11⁵ 32¹⁰. Περιοχή, a *surrounding*, might be either one or the other,—it stands, for instance, for מצודה "hold,"

1 S. 22⁴, 2 S. 5⁷ *al.*; but 2 K. 24¹⁰ 25² and also Ezek. 4² seem to support the sense of hostile surrounding, besieging. Cf. also use of περιέχω.' *D.* v. 31²². In Isai. 27³ the two senses form doublets of נצרה, πόλις ὄχυρά πόλις πολιορκουμένη. Rom. V. *in civitatem munitam*, Mil. *in civitatem circumstantiæ*.

LX 12 Mil. omits *Deus* 2^o, not Rom. V.

14 ἐξουθενώσει יבום] v. 44⁶.

LXI 1 ἐν ὕμνοις על-נגינת | 2 ὁ θεός] om. B only.

3 ἐν τῷ ἀκηδίασαι [בעטף] *ἀκ.* = to feel *ἀκηδής*, which from meaning *without care*, came (cf. ἀπαλγεῖν) to be applied to despondency, enervated dejection, indifference of mind amounting to torpor. 119²⁸ ἐνύσταξεν ἡ ψυχὴ μου ἀπὸ ἀκηδίας (תונה); Sir. 29⁶ λόγους *ἀκ.* the despondent answer of a borrower; Is. 61³ (כהה) πνεῦμα ἀκηδίας (Bar. 3¹). Suidas *ἀκηδ.* ῥαθυμία, ἀχθηδών, λύπη. | Ἀκηδιάζειν 102¹ 143⁴ (forms of עטף) Sir. 22¹⁴; v. Bp. Paget on the Seven Deadly Sins. Here aor. inf. = pres. inf., v. Plummer S. Luke 3²¹.

ὑψώσας με [ירום מני] i.e. ירומני, person suited to context.

6 κληρονομίαν τοῖς φοβ. ירשת יראי] v. 51¹⁹.

7 Through taking ἔτη with line *a*, a confusion has arisen in some MSS; πρὸς τὰ ἔτη, εἰς τ. ἔ. V. *annos ejus* c. sqq.

ἕως ἡμέρας [כמו] i.e. כִּי. Cf. 58⁸ ἕως οὗ ἀσθενήσουσιν יתמללי כמו | 142⁸ כי תגמל ἕως οὗ ἀνταποδῶς | Isai. 8²⁸ ἕως καιροῦ כעת; and 94¹⁵. 'At the time of, *when*, must in these cases have been interpreted from the context as = *until*.' *D.*

8 + αὐτοῦ.

τίς [מן] Aramaic. | ἐκζητήσει [ינצרהו] v. 12⁸. αὐτῶν perhaps originally αὐτόν = הו': in the effort after sense first written -ὦν (BR), and then omitted (the other MSS).

9 ἡμέραν ἐξ ἡμέρας [יום יום] Gen. 39¹⁰: cf. Lev. 25⁵³ ἐνιαυτὸς (*al.* -ὄν) ἐξ ἐνιαυτοῦ בשנה בשנה.

LXII 1 Ἰδιθούν [ידותון] | 2 ὑποταγήσεται [דומיה] v. 4⁵.

3 ἐπὶ πλείον [רבה] cf. 51⁴.

4 ἐπιτίθεσθε [תהותתו] | φονεύετε] i.e. תרצחו.

LXII 4 πάντες כלכם] Rom. *universos*, Mil. *omnes vos*, V. *universi vos*.

ὡς τοίχῳ בקיר] either dat. of instrument, or ὡς with constr. of ὁμοίως. | φραγμῶ] = *maceriæ* (V.) 89⁴¹. Le Blanc explains the dat. either as a sort of apposition to *in hominem*, or understanding *incumbitis*: so the Douay "as if you were thrusting down."

ὠσμένῳ הרהויה] From absence of art. LXX probably read the ה with the former word 'הרהויה. For the rendering cf. 36¹³.

5 τὴν τιμὴν μου] i.e. מִשְׁאָתִי, taking מ' as = שְׁאָת. PsR. *honorem meum*, V. *pretium meum*. | ἔδραμον] i.e. יָרָצִי. Cf. 50¹⁸.

ἐν δόψει כוֹב] Gk. crpt. for ἐν ψεύδει. 'So already Eusebius in Com. thinks σφάλμα τι γραφικὸν συνέβη for ψεύδει.' D. Or from combined error of eye and ear for בצמא.

V. in *pretium* and *cucurri* (cf. 59⁵) takes alternative renderings of Gk. not coinciding with the Hebr.

9 πᾶσα συναγωγή בכל־עת] i.e. בְּכָל־עֵצָה. For ב v. 17⁹.

If ἐκχέετε is present cf. for non-contracted form 28²; in short stems the pres. imper. is sts. used as = aorist, cf. Judges 6²⁰ ἔκχεε. Or it may be aor. (AT have ἐκχέατε). The change of α to ε does occur ('In der Sprache Aegyptens nicht gerade selten.' Thumb, p. 66).

10 τοῦ ἀδικήσαι] i.e. לְעֵלֹת from עֲלָה Bā., 58³ 64⁷.

ἐκ ματαιότητος מַהבֵּל.

11 ἐπιποθείτε תַּהַבְלוּ] conject. from the parallel, Bā.

ῥέη יִנוֹב] i.e. יוֹב 78²⁰ 105⁴¹ Lev. 15²⁵. In 92¹⁵ יִנוֹב = πληθύνθησονται, a plain unfigurative rendering which would have suited LXX here had they read as MT.

LXIII 1 Ἰδουμαίαις [יהודה] AT Apolin. Ἰουδαίας. As least familiar Ἰδουμ. might have seemed original; but cf. Isai. 44²⁶ B (which may indicate the same district as the Hebr.).

2 אַתָּה] taken to emphasise the suffix of the next word; the emphasis is rendered by placing πρὸς σὲ before verb, v. 9⁷.

ποσαπλῶς] (here only) i.e. כַּפֶּה, = 35¹⁷ πότε, 78⁴⁰ ποσάκις.

LXIII 3 ὥφθην σοι [חזיתך] The voice altered; from the idea of reverence and the example of Exod. 24¹¹ καὶ ὥφθησαν ἐν τόπῳ τοῦ θεοῦ אַתְּהָאֵלֵהִים וַיִּחַזְקוּ.

4 ζῶας [חיים] Plur. ἄπ. λεγ. in the Bible; perhaps for an intensive effect. Cf. 18¹².

6 καὶ χεῖλη ἀγαλλιάσεως αἰνέσει τὸ ὄνομά σου [וּשְׁפִתַי ר' יְהַלְלֶנּוּ] As it stands χ. is of course subject and ὄν. accus.; but originally χεῖλη = Hebr. accus. (v. 12³), generally in this case rendered by dat. Horol. χεῖλει.

ὄνομα σου crpt. of στόμα μου which is read by many MSS and by the Ch. Texts; the pronoun accommodated. PsR. *labia exultationis laudabunt nomen tuum*, V. *labiis exultationis laudabit os meum*.

7 ἐν τῷ ὄρθρῳ [בַּאֲשֶׁמֶרֶת | μου 2^o] B only.

10 εἰς μάτην [לְשׁוּאָה] i.e. לְשׁוּאָה.

11 παραδοθήσονται [יִגִּירוּהוּ] to suit context: the same is rendered ἐκλινεν in 75⁹. The niphal in 77³ is read otherwise.

μερίδες] i.e. מִנֶּה (plur. constr. of מִנָּה)*.

LXIV 2 + πρὸς σέ] not & Latt.

3 The verse is omitted by B p.m. only.

συστροφῆς [סוֹר] συστρ. Judges 14⁸ a swarm of bees; generally a gathering for a bad or questionable purpose. ἡ ὁμόνοια καὶ ἡ ἐπὶ κακῷ συμφωνία. Suidas. 2 K. 15¹⁵, 1 M. 14⁴⁴ (neutral), Acts 19⁴⁰ (simly. the verb 2 Sam. 15³¹, 2 K. 9¹⁴ 15¹⁵). Another use is given by Hesych. λαίλαψ = ἀνέμου συστροφὴ μετὰ ὕετοῦ; so Hos. 4¹⁹, Sir. 43¹⁷ συστροφὴ πνεύματος (Hos. 13¹¹).

5 ἐξάπινα κατατοξεύουσιν αὐτόν [פֶּתַח יָרֵחַ] In v 8 both words are differently rendered.

7 ἐξέλιπον [תִּכְנוּ] as = תִּכְנוּ. נ is occasionally neglected in such terminations. The translator may have thought it capable of insertion 10⁸ 22²² 47⁵ 77⁷ 118¹⁸ 119⁵¹.

ἐξερευνῶντες ἐξερευνήσει [חַפֵּשׁ מַחֲפֵשׁ] i.e. חֲפֵשׁ חֲפֵשׁ.

προσελεύσεται] i.e. יִקְרָב.

* The plural of מִנָּה would be מִנִּיּוֹת or מִנְאֹת, D.

LXIV 7 καὶ καρδία βαθεῖα] a mechanical rendering. Latt. *ad cor altum*.

8 καὶ ὑψωθήσεται] i.e. יִרָם. | νηπίων] i.e. מִתְּתָר. Cf. II 16⁶.

9 καὶ ἐξουθένησαν αὐτόν ἐλῖמו ויבשילוהו] B p.m. only, with Rom. *pro nihilo habuerunt contra eos*. The rest ἐξησθένησαν. Mil. V. *infirmatae sunt contra eos*, and Apolin. Ἡπεδαναῖς γλώσσησιν (*debilibus linguis*). Ἐξουθ. Gk. crpt. for ἐξησθ. v. 27² 7⁶; and for ἀσθενεῖν transitive cf. Mal. 2⁸ (Bä.).

ἐλῖμο om. by B, acc. to LXX practice (31²²) involving here perhaps a loose treatment of number (כּו-, הו-).

ἐταράχθησαν יתנוודרו.

LXV 1 V. adds "Aggæi, Ieremiæ et Ezechiel populo transmigrationis quando incipiebat proficisci." So Apolin. Jerome (instead of שִׁיר) "de profectiōne." Bä. suggests a confusion of שִׁיר with the Aramaic שִׁירָא a caravan.

2 πρέπει רמיה] Prob. referring to root = ὁμοιοῦσθαι, and accommodating sense.

+ ἐν Ἱερουσαλῇμ. Some mss, Latt. PB.

3 εἰσάκουσον] i.e. שָׁמַע. | μου supplied or read תּפִּלָּת.

4 ἀνόμων] ? Gk. crpt. for ἀνομιῶν, Latt. *iniquorum*.

ὑπερῆδυνάμωσαν] cf. παρηγόμουν II 9⁵¹.

ἡμᾶς מִנִּי] i.e. מִמֶּנּוּ or treating number loosely.

τὰς ἀσεβείας ἡμῶν σὺ ἰλάσῃ] the classical use of ἰλάσκ. is trans. *to propitiate a person*, the LXX use generally intrans., both mid. and passive, *propitius esse vel fieri* with dat. of person favoured. In the Pss. (all = כִּפֶּר) it has dat. of offence forgiven 25¹¹ (ל) | 78³⁸ (no Hebr. prep.) | 79⁹ (על). Here acc. of offence, as Hebr. 2¹⁷ and (with ἐξιλ.) Sir. 28⁵, Dan. 9²⁴; in these three the subject being the mediator. Where the offended, i.e. God, is the subject it is passive in N.T. Luke 18¹³.

5 ἅγιος] i.e. קָדֹשׁ.

6 θανμαστός נוראות] in loose apposition, 45⁵ 68³⁶, Exod. 34¹⁰. Usus. ג' = φοβερός.

καὶ τῶν ἐν θαλάσῃ μακράν] om. B. Possibly τῶν is a subsequent addition. Latt. *et in mari longe*.

LXV 8 συνταράσσων מַשְׁבִּיחַ] “Dan. 5²⁹ συνταράσσειν שְׁבִיחַ” Bā. Rendered correctly 89¹⁰ καταπραύνεις.

τὸ ὕδωρ ἰσχυρὸν] B only. The rest κύτος, an inexact paraphr. Κύτος is not the swelling (κύματα collectively) but the *volume* or extent of the sea. In Dan. O 4⁸ it paraphrases תְּזוּחַ *aspectus*, i.e. the volume, or spread of the tree. “Schol. ad [Ps. 65⁸] κῦτος interpretatur κοίλωμα, πλάτος ἢ βάθος. Suidas ὄγκος [bulk], χώρημα [capacity].” Biel. PsR. *fundum*, V. *profundum*.

After αὐτῆς some MSS with Horol. and PsR. add τίς ὑποστήσεται.

ταραχθήσονται] i.e. יִתְחַבֵּן.

9 ἐσπέρας] V. *Vespere*, perh. altern. spelling of *vesperae* (Mil.); but Rom. *vesperī* looks like a mechanical rendering of ἐσπέρας.

10 ἐπλήθυνας] i.e. הִרְבֵּה or Hebraic paraphr.

ἡ ἐτοιμασία σου] i.e. הַמְּכֻנָּה : σου supplied, cf. 10¹⁷.

11 πλήθυνον τὰ γενήματα αὐτῆς נָחַת גְּדוּרָה] Perhaps the translators gave it up and provided a suitable substitute.

γενήμ. So the Uncials. Very common in LXX for the produce of land: also in Polybius, Lk. 12¹⁸, 2 Cor. 9¹⁰, in the Synoptists (γεν. τῆς ἀμπέλου), and in Egyptian papyri c. 230 B.C. Never νν in papyri; they fluctuate between ν and νν in those forms which otherwise are common to γίνομαι and γεννάω (Deissmann). Cf. 45¹⁷ 87^{4,5} 90², and the spellings of Α, ἀμαρτάννεν 39², ἀνεπισταννομένους 44⁶.

εὐφρανθήσεται תְּמַגְנִנָּה.

ἀνατέλλουσα] i.e. צֹמֶחַ Bā. The root is freq. with vegetable reference, as Gen. 3¹⁸ מַצְמִיחַ; Jerem. 23⁵, Ezek. 16⁷, Zech. 3⁸ מַצְמִי etc., Ps. 72⁷ 92⁸ פָּרַח.

12 τὸν στέφανον] i.e. עֲמֻנָּה, not wanted as a verb, ‘τὸν being brought into this verse.

καὶ τὰ πεδία σου וְהַעֲלִילֵךְ.

πλησθήσονται יִרְעֹפוּ.

13 πλανθήσεται יִרְעֹפוּ.

LXV 13 τὰ ὄρη [נָאוֹת] Gk. crpt. of ὄραῖα written ὄρεα, ὧ being regarded as fem. plur. of נָאָה, v. 23², Job 18¹⁵, Joel 1^{19, 20}. V. *speciosa* (v. Isai. 27¹⁰). Another crpt. is ὄρια, whence PsR. *fines*.

Vv 11—13 are to some extent re-written by LXX in the spirit of the original, details not being clear to them.

LXVI 1 + ἀναστάσεως] For the genit. v. 29¹. Bā. explains ἀν. by v 9 τοῦ θεμένου τὴν ψυχὴν μου εἰς ζωὴν, which seems not enough to give a character to the whole Ps. Ἀναστήναι and cogns. very often = קוּם Gen. 7^{4, 23}, Exod. 26³⁰, Ps. 78^{5, 6} etc. Can ἀναστ. here = תְּקוּמָה misread for תְּרוּמָה, i.e. a Psalm at the setting apart of victims, vv 13—15? But תָּר might not exactly fit in here; v. Hastings, DB. s.v. *Offer*. | θεῶ] Horol. κυρίῳ.

2 בָּבוֹר 1⁰] om. unless δὴ takes its place.

δόξαν αἰνέσει] cf. 29².

3 ψεύσσονται σε] ‘Dt. 33²⁹, Job 6¹⁰ 8¹⁸, Isai. 57¹¹, Acts 5³; usu. dat. Ps. 18⁴⁵ 81¹⁶ *al.* Acts 5⁴.’ D.

4 + ὑψιστε ad fin. Some mss with Horol. PsR.

5 + τέκνα, v. 34¹². | φοβερός] ref. to θεοῦ v. 42⁶ 6¹.

ἐν βουλαῖς עֲלִילָה.

6 ὁ μεταστρέφων] i.e. הַפֵּךְ.

7 ἐν τῇ δυναστείᾳ τοῦ αἰῶνος αὐτοῦ [בְּגִבּוֹרָתוֹ עוֹלָם] αὐτοῦ misplaced. There is some confusion in mss; originally ἐν τ. δ. αὐτοῦ τ. αἰ. “who ruleth eternity in his power.” V. *in æternum*.

οἱ παραπικραίνοντες [הַסּוֹרִיִּים] cf. 68⁷ 5¹¹. | ἐν ἑαυτοῖς לְמוֹ.

8 ἀκουτίσασθε [הַשְׁמִיעוּ] *al.* Horol. -ατε. PsR. Missal *obaudite*, V. *auditam facite*.

9 μου נו (bis)] i.e. נִי.

11 ἐνώπιον ἡμῶν [בְּמַתְנִינוּ] *al.* with Horol. ἐπὶ τὸν νῶτον ἡμ.

12 ἀνθρώπους [אָנוּשׁ] Rom. *hominem*, Mil. V. Jer. *homines*.

εἰς ἀναψυχὴν [לְרִוְיָה] i.e. לְרִנָּה. Bā. comparing 1 Sam. 16²⁸ (ἀνέψυχεν = רִנָּה) and Exod. 8¹⁵⁽¹¹⁾.

14 διέστειλεν [פָּצוּ] ‘διαστ. to set forth clearly: cf. for בְּמַתְנִינוּ

Lev. 5⁴, Ps. 106³³, and διαστολή Num. 30⁷. Also for other words Gen. 30²⁸, Lev. 22²¹.⁷ *D.*

LXVI 15 μεμυαλωμένα מַחִים.

+ καί. PsR. *cum incenso et arietibus*, V. *c. inc. arietum*.

ποιήσω הָעֵשׂו] Hebraism of translation, or mechanical rendering; cf. Exod. 29^{36, 39} etc.; i.e. ποιεῖν follows הָעֵשׂו in these passages in taking a special sacrificial meaning; a fact which Prof. T. K. Abbott (in his pamphlet Τοῦτο Ποιεῖτε) strangely denies. Some mss ἀνολίσω, Latt. *offeram*. | + σου 2^o.

16 τὸν κύριον אֱלֹהִים] τ. θεόν Ἀ^{c.a}. Horol. Latt.

17 καὶ ὑψωσα] equiv. of pass. הִרְוַם. | ὑπὸ τὴν γλ.] ὑπὸ of rest with acc. 10⁷ 18¹⁰ 91⁴ 140⁴ and elsewhere, e.g. 1 K. 13⁴ ὑπὸ δρῶν. With acc. also Ps. 18^{39, 48} 47⁴ 106⁴² 144². For ὑπὸ with gen. v. 2⁶. † in Pss.

19 διὰ τοῦτο אֲנִי] i.e. לָכֵן, v. 31²³. | + μου 1^o.

LXVII 1 τῷ Δαυεὶδ יִשִׁיר] i.e. לְדָוִד.

2 The renderings correspond with those in Num. 6^{24, 25}; exc. that ἐπὶ here = אֶל, in Num. 'את : 'יחנ here = οἰκτειρήσαι, in Num. εὐλογῆσαι.

LXVIII 2 ἀναστήτω יָקוּם] Num. 10³⁵ ἐξεγέρθητι; otherwise the rendering is the same.

3 ὡς ἐκλείπει כַּהֲנָד.

ἐκλιπέτωσαν] i.e. הִתְנַחֲלָה, —at least if one may suppose with Hitzig that the LXX understood the construction to be that of a personal plur. with fem. sing. vb. (Ges. § 145 k): otherwise, it will be a case of loose rendering.

+ οὕτως.

4 + διάψαλμα after εὐφρανθ. ? סִלּוֹ of v 5 misplaced.

5 ἐπὶ δυσμῶν בְּעֶרְבוֹת] (cf. Isaï. 51³). (*Riding*) on the West i.e. on the glory of the sunset, as V. *ascendit super occasum*. In this sense ἐπιβ. occurs with acc. 76⁷: generally with ἐπὶ and acc. Gen. 24⁶¹, Dt. 33²⁶, 1 Sam. 25²⁰ 30¹⁷, Esth. 6⁸; with ἐπὶ and gen. Num. 22²², 2 Sam. 18⁹, Jer. 22⁴: with ἐπὶ and dat. Jer. 17²⁵.

“ ‘Heavens’ is a Jewish interpretation of the word properly rendered ‘deserts’; ‘as it were upon an horse’ comes from Münster” (*Par. Psr.*), “qui orbibus cœlorum veluti equo insidet,” v.e. being obviously added to distinguish from sitting upon a throne.

LXVIII 5 Κύριος ביה] v. 17⁹. Delitzsch agrees with LXX.

ταραχθήσονται ἀπὸ πρ. αὐ.] doublet of preceding line (ἀγαλλ. ἐν. αὐ.), reading רגזו for עלון (18⁸). Bā. refers to Dt. 2²⁵.

7 μονοτρόπους [יחירים] *The solitary*. ἄπ. λεγ. in LXX: used in the same sense Eur. *Andr.* 281. (?) Derived in LXX from the Alexandrian stage.

Perhaps from the Ps. and not from common use came its ecclesiastical application to monastic life. Otherwise both in general use and in interpreting this passage, the termination -τροπος seems to have been more obviously taken, so as to make μονότρ. = either of *one kind*, *monotonous*, or of *one moral character*, *simple*, *consistent*, or sometimes there is an inclination to make it = μονότροφος from τρέφω.

Rom. Cyprian Aug. (so PB) *unanimis*, Mil. V. *unius moris*.

ἐν ἀνδρεία [בכושרות] ‘a slight paraphrase. כשר is to *be skilful* or *successful* (late Hebr. and Aram.).’ D. Eccles. 2²¹ 4⁴ 5¹⁰ כשרון = ἀνδρεία | Eccles. 10¹⁰ הכשיר = τοῦ ἀνδρείου.

ὁμόως אך] v. 23⁶ (ᾠς = ᾠς). | παραπικραίνοντας = סוררים] 66⁷. | τ. κατοικοῦντας] i.e. שְׁכֵנֵי.

ἐν τάφοις [צחיהה] Paraphr. Prof. Flinders Petrie has kindly supplied the following:—“Dwelling in the tombs would not be possible in the Delta; but there are plenty of rock-tombs at Alexandria, Ptolemaic and Roman. These however would hardly be empty in 200 B.C. The nearest rock-tombs in Egypt would be at Memphis. But I should rather think the reference to be good Syrian and not Egyptian in its source. Nothing is more likely for dwellings than the large rock-tombs about Jerusalem; and there seem such even far south of Hebron in the wilds which are parched and uninhabited.

Rock-tombs are not in good soil but in bare rocky faces. It would not be likely that the rock-tombs as far up as Beni Hassan and the Thebaid would influence Alexandrian Jews. But probably Jerusalem and the ranges of tombs there would be familiar to all educated Jews. Of course all opened rock-tombs are used for robbers, and even for sheep-folds, as now daily are those near 'Absalom's tomb.'"

LXVIII 9 τοῦ Σινά] זה סיני Gk. crpt. for τοῦτο Σ.

אלהים] om. with Latt. not Jer. Rom. *a facie Dei mons Sina*, Mil. *a. f. D. qui est in S.*, V. *a. f. D. Sinai*, Jer. *a. f. tua Deus, hoc est in Sinai*.

10 βροχή] גשם 105³², Mt. 7^{25, 27}. Not found earlier.

ἀφορίεις] תניף Regular in Pentat. for הניף *wave* (as = *separate, consecrate*) and ἀφόρισμα = תנופה. Exod. 29²⁴, Lev. 10¹⁴.

11 τὰ ζῶά σου] חיתך PB. *Thy congregation*. Altern. meaning, though different root. Cf. V. 31¹ 74¹⁹. Perhaps here PB. is now preferred, in the other two places LXX: cf. 2 Sam. 23¹¹.

κατοικοῦσιν] i.e. יֹשְׁבֵי V., PB. fut.

12 τοῖς εὐαγγ.] המבשרות negl. gender.

δυνάμει צבא.

13 ὁ βασιλεὺς מלכי.

τοῦ ἀγαπητοῦ] i.e. יְדִידִין diminut. from ידר (Bä.). Cf. ידיר 60⁷ 127²; ידיר 45¹. PsR. (with 4R^a) *dilecti* (semel).

ῥαϊότητι] נות as if from נָאֵה; v. 65¹³. The dat. is not suggested by the original. Perhaps = "distribute to the beautiful house." Cf. Judges 5³⁰.

διελεσθαι] תחלק i.e. apply. חֶלֶק, the ת lost between ה and ת.

14 ἀναμέσον τῶν κληρῶν] בין שפתיים derived from Gen. 49¹⁴, where ἀν. τ. κλ. = בין המשפתיים. Perhaps the translator there in similar perplexity identified it with the מִשְׁפַּח of Dt. 18³ (synon. with the נחלה rendered κληρος in vv 1. 2), and understood "amid the portions of the tribes." In Judges 5¹⁶ (בין המיש') B's διγομίας shows a reference to Gen. 49 (understood

as in A.V., cf. Ex. 23⁵) and A's transliteration Μοσφαιθάμ shows that the original was unknown. 'I should have thought κλ. was a guess κατὰ σύνεσιν.' D.

LXVIII 14 περιηργυρωμένοι] of overlaying with metal as περιχαλκοῦν, περιχρυσοῦν.

τὰ μετάφρενα αὐτῆς אַברותיה 91⁴, Dt. 32¹¹. M. is variously defined as ὁ μεταξὺ τῶν ὠμων τόπος, τὸ ἀπ' αὐχένος ἕως ὀσφύος, τὰ νῶτα, ὅτι ἐξόπισθεν τῶν φρενῶν κείται. V. *Posteriora dorsi ejus*.

ἐν χλωρότητι χρυσοῦ בירקרק חרוץ (Num. 22⁴ τὰ χλωρὰ = ירק), Rom. (for ἐν χλ.) *In viriditate*, Mil. V. *in pallore* (cf. Catull. 64¹⁰⁰ *magis fulgore expalluit auri*), Jer. *In virore*, Psalt. Romanum (originally) *in specie*.

15 ἐν τῷ διαστέλλειν בפרש] identifying with פָּרַד Gen. 25²³ 30⁴⁰; "distribute His own captains in marshalling the host" or less probably "divide and scatter the enemy's." Apolin. renders, Ἀθανάτου πέμποντος ἐοὺς βασιλῆας ἐπ' αὐτῇ.

τὸν ἐπουράνιον יְשַׁדִּי] cf. 91¹ יְשׁ = τοῦ θεοῦ τοῦ οὐρανοῦ. יְשׁ is not found elsewhere in Pss. V. for ἐν τῷ δ. *dum discernit*. The late use of *dum* = *quum*, kept now and then by V., is common in PsR. Cf. in the Funeral Responsory, *Dum veneris judicare*, *DUM discussio venerit*.

ἐπ' αὐτῆς בַּה] ἐπὶ "on Salmon" as a hill.

χιονωθήσονται תְּשֻׁלַּג For the plur. cf. v 3. X. is ἄπ. λεγ. The Gk. interpreters take *brightness* as the point of the fig., λευκανθήσονται, λαμπρυνθήσονται. Suidas suggesting also ψυχρανθήσονται *frigefient*. On the analogy of τυροῦν, χιονοῦν would = *make into snow*: of χρυσοῦν, μυελοῦν it would = *make snowy*, cover with snow (or snow whiteness).

16 ὄρος πῖον הַר בִּישָׁן] v. 22¹³.

τετυρωμένον גִּבְנִים] connecting with Aram. גִּבָּן and Heb. גְּבִינָה (Job 10¹⁰) *cheese*. (It has been suggested that the Tyropœon owes its name to a similar misunderstanding of גִּיּא בִּנְהָנִים.)

τετυρ. in 119⁷⁰ = *in the pride of wealthy security*; cheese no longer liable to be spilt like milk; but here in a good sense.

LXVIII 17 ὑπολαμβάνετε [תרצדון] *suspect*. This use has no parallel in LXX nor (apply.) classically (for the use in Xen. *Ages.*, v. L. & S., is different). Biel develops a sense from the use of ὑπολ. as = *rejoin*. “Contradicitis... Hoc sensu alias verbum occurrere nos docuit Suidas (ὑπολαβών, ὑπονοήσας ἢ ἀποκριθεὶς ἢ ἀντειπών· ἀντικρούσας). Versio igitur τῶν Ο΄ hic convenit cum illa Aquilæ εἰς τί ἐρίζετε;” Bp. Challoner annotating the Douay seemingly has an eye to the LXX; “Why suspect ye [V. *suspici- amini*] curdled mountains [accus.]” (which he takes as *mountains enriched by God’s grace*), “Why do ye suppose or imagine [LXX ὑπολαμβάνετε] there may be other such curdled mountains?... the mountain favoured... is but one.” (The words in [] are not the Bishop’s.) ‘Perhaps as רצד does mean to *lie in wait, watch enviously*, the LXX mean something of this sort by ὑπολ. *assume, suspect*.’ D. v. end of Ps. for a Table of the use of ὑπολ. in LXX. Perhaps the original Lat. rendered ὑπολ. mechanically *suscipitis*: hence PsR. to make sense *suspicitis**, V. accomm. to Hebr. *suspiciamini*, Jer. (with Aq.) *contenditis*.

18 τὸ ἄρμα [רַכָּב Collective; rendered by sing. 2 K. 6^{14, 15} 10² (? Judg. 5²⁸ B, 2 K. 2¹² 5⁹), more often ἄρματα Exod. 14^{17, 18, 23}, Judges 4⁷, 2 Sam. 1⁶, 1 K. 10²⁹ (26).

εὐθιγνούντων [שָׁנֵן] i.e. שָׁנֵן v. 123⁴ (Bä.). V. *latantium*.

19 καὶ γὰρ ἀπειθοῦντες τοῦ κατασκηνώσαι. Κύριος ὁ θεὸς εὐλογητός (1⁰) וְיָהוָה אֱלֹהֵינוּ לֹשְׁבֵן בְּיָדָנוּ Perhaps “(receivedst gifts that in men) why even in the rebellious (for the nom. v. 42⁶) thou mightest dwell.” Rom. *etenim qui non credunt inhabitare*. Dominus Deus benedictus (1⁰). Mil. V. *etenim non credentes inhabitare* (V. *hab.*) *Dominum Deum*.

20 Κύριος ὁ θεὸς from v 19; εὐλογητὸς 2⁰ supplied.

* *Suscipio*, *suspicio* with derivatives are liable to confusion not only by copyists. The Lat. translator of Iren. *Contr. Hær.* evidently intending to be literal renders ὑπόληψις by *suspicio* III v. 1. 2 (Deane).

LXVIII 20 ἡμέραν καθ' ἡμέραν [יום יום] cf. 61⁹. PsR. *Benedictus Dominus de die in diem*, V. *Ben. Dominus die quotidie*.

καὶ κατενοδώσει ἡμῖν [יעמס־לנו] read as = ימץ־לחנו (a foreign ear getting over the difficulty by playing fast and loose with gutturals and sibilants): κατενοδ. for צלח, Kal 45⁵, Hiph. 37⁷. For dat. of pron. = suffix cf. 2 Chr. 26⁵ καὶ εὐόδωσεν αὐτῷ Κύριος הצליחו האל.

ὁ θεὸς τῶν σωτηρίων ἡμῶν האל ישועתנו.

21 κυρίου 2^o om. with Rom.; not Mil. V.

διέξοδοι] v. 1³.

22 κορυφήν] v. 7¹⁷.

πλημμελείαις] (from πλημμελής out of tune); usu. for אשם, Lev. 5^{15,16}; but also for synonymes. Perhaps chosen as a milder word than ἁμαρτία.

23 ἐν βυθοῖς [ממצלות] B for מ.

24 βαφῇ [תמחין] V., PB.; i.e. prob. תרחץ 58¹¹.

παρ' αὐτοῦ [מנהו] V., PB., AV.

25 θεωρήθησαν αἱ π. [ראהו ה'] equivalent, or (Bä.) ראו. PsR. *visi sunt gressus tui*, V. *viderunt ingressus tuos*.

26 ἄρχοντες] i.e. שָׂרִים, cf. 87⁶.

ἐχόμενοι [אחר] as often: 94¹⁵, Gen. 41²³, 2 Sam. 21¹.

νεανίδων] PsR. *juvenum*, V. *juvencularum*.

28 νεώτερος [צעיר] 119¹⁴¹.

ἐν ἐκστάσει] i.e. רָדַם (ἐκστ. = תרדמה Gen. 2²¹ 15¹²); cf. Hos. 5⁸ ἐξέστη B = ב' אחריו (חרד Exod. 19¹⁸). PsR. *ibi B. adolescentior in pavore*, V. *ibi B. adolescentulus in mentis excessu*. Cf. 31²³.

ἡγεμόνες αὐτῶν [רגמתם] Bä. refers to Ezek. 17³ where רקמה = ἡγεμα, but apply. (Biel) in sense of *consilium*, *voluntas*. Was ἡγ. suggested by *Reges* or *Reguli*, known as a foreign word for chieftains?

29 ἐντελὴς ὁ Θεός [צוה אלהיו] i.e. צוה אלהים, the suffix omitted to assimil. to next line.

30 σοὶ οἴσουσι] cf. Mt. 17¹⁷ φέρετέ μοι αὐτόν (|| Mk πρὸς μέ).

LXVIII 31 ἡ συναγωγή] in apposition to *θηρίοις* or continuing its construction, v. 42⁶.

τοῦ μὴ ἀποκλεισθῆναι τοὺς δεδοκιμασμένους τῷ ἀργυρίῳ מתרפס
ברצי כסף] i.e. *הקפך צרופי כסף* Bā.

τοῦ μὴ = מן, v. Ps. 8, add. note. Cf. Gen. 20⁶, Ruth 1¹² etc.
διασκορπίσον] i.e. *רז*.

32 πρέσβεις חשׁבנים.

προφθάσει תר״י] *πρ.* elsewhere either absolute, as v 26; or with infin. Jon. 4²; or with acc. of person preceded 1 Sam. 20²⁵; v. Ps. 95². Here it is either causative “shall make her hand go quickly”; or absol. with *χεῖρα* as adverbial accus. cf. 63⁶.

34 + ψάλατε τῷ θεῷ. | τὸν οὐρ. τοῦ οὐρ. v. 2⁴.

κατὰ ἀνατολάς] *through the region of the East*: not necessarily towards the East, Lev. 16¹⁴. V. *Ad Orientem*.

τοῦ οὐρ. κ. ἀν. שמי קדם.

35 δόξαν ען] v. 8³.

36 θαυμαστός נורא] v. 65⁶.

ἐν τοῖς ὁσίοις αὐτοῦ ממקדשׁ] *al.* (with Horol.) *ἀγίοις*. Usu.
ס״ס. = קדשׁ; א״ג. = קדושׁ.

+ αὐτοῦ 2⁰.

ADDITIONAL NOTE ON ὑπολαμβάνειν IN LXX.

I. Outside the Pss.

(A) Where there is a clear original it is always ענה; and ὑπολ. = *rejoin*, i.e. answer bringing in a new consideration; often at the beginning of speeches in Job as 4¹ 37⁶; also Dan. O 3⁹, cf. 4 M. 8¹³, Lk. 10³⁰.

(B) Where no corresponding Hebr. or Aram., ὑπολ. means

(1) *suppose*; with ὅτι Job 25³, Lk. 7⁴³; obj. clause 1 Esdr. 2²⁰, Job 20² (changed reading), 2 M. 6²⁴ and (virtually) Wisd. 17²; two acc. (to suppose *a thing* to be *so and so*), Wisd. 12²⁴ [13³], 2 M. 12¹²; parenthetical with ὡς 2 M. 6²⁹ (confusion), 4 M. 5¹⁸, Acts 2¹⁵.

(2) suppose with regard to the future, *anticipate*, *expect*.

2 Chr. 25⁸, 1 M. 1¹⁶ (aor. inf.); 3 M. 3¹¹ (pres. inf.); 3 M. 3⁸, Esth. 8¹² (16⁴ E) fut. inf.; Tob. 6¹⁸ (ὅτι with fut. ind.), Jerem. 37 (44)⁹ (λέγοντες and direct clause).

(3) *think, conceive*, with simple object. Dan. O 2¹³ ἃ ὑπέλαβες τῇ καρδίᾳ σου paraphr. of רעיוני לבבך.

II. In the Pss. there is always a distinct original; but the meaning is often difficult.

(1) In three cases with accus. object the orig. is referred to יִפְּדִי imagine, 17² ὑπέλαβόν με ὥσεί λέων ἔτοιμος εἰς θήραν “They thought of me as a lion (thinks of its prey)” | 50²¹ ὑπέλαβες ἀνομίαν (as Dan. 2²⁰) “Thou thoughtest wickedness” | 48¹⁰ ὑπελάβομεν τὸ ἔλεός σου “We thought of thy mercy” or (with fut. reference as above) “We expected.”

(2) ὑπελ. = וואחשבה 73¹⁶, absolute. “I meditated in order that I might know*.”

(3) = רליתני 30² nearer the literal meaning, as Acts 1⁹.

V. renders fairly 50²¹ 73¹⁶ *existimo*: [68¹⁷ *suspicio*]: 30¹ *suscipio*. But mechanically, and differing practically from the Gk., 17¹² 48¹⁰ *suscipio*.

LXIX 2 + μου V., PB., AV. | 3 ἐνεπάγγην [מבעתי v. 38³.

3 ὕλιν] (otherwise ὕλην, ἰλην) esp. of sediment, mud under water.

ὑπόστασις [מעמר] footing under the surface, V. *substantia*: see on 39⁶.

τῆς θαλάσσης [מים] i.e. יַם; or perhaps simply paraphr.

καταιγίς [שבלת] so v 16. Perh. not known (Judg. 12⁶ = στάχυς, but Isai. 27¹² διῶρυξ). | κατεπόντισε [שמש].

4 ἐβραγχίασε [נחר] from βράγχος a sore throat.

ἀπὸ τοῦ ἐγγίξειν B] Gk. crpt. for ἐλπίζειν i.e. מִיִּהָל. Latt. *dum spero*. | ἀπὸ = *in consequence of*, as Lk. 22⁴⁵.

5 οἱ ἐχθροὶ μοι οἱ ἐκδιώκόντές με ἀδίκως [שקר מצמייתי איבי נשקר]

* Cf. Symmachus' periphrasis (Bä.) of 78³⁶ καὶ ὡς παραλογιζόμενοι αὐτὸν ὑπελάμβανον ἐν τῇ καρδίᾳ αὐτῶν.

The order changed to avoid adverb with noun. Latt. as MT.; but Rom. (1687, not the Breviary 1593) takes *injuste* c. sqq.

LXIX 5 ἀποτινύω = class. ἀποτίνω.

7 יני] om.

ἐντραπήσαν] *Be put out of countenance*, a late development of the classical "respect, reverence," freq. in LXX. So N.T. 1 Cor. 4¹⁴ (act. ἐντρέπων), 2 Thess. 3¹⁴, Tit. 2⁸ (2 aor. p.): and ἐντροπή 1 Cor. 6⁵ 15³⁴. Ἐντρέπομαι with acc. "to reverence" Mt. 21³⁷ (and parallels), Lk. 18^{2,4}, Heb. 12⁹.

10 καταφάγεται] *al. κατέφαγε* with Horol. Latt. Alford, reading (with WH) καταφάγεται in Jn. 2¹⁷, notes, perhaps correctly, on the TR. κατέφαγε, "conformation to LXX." The MS readings are however noticeable, as given in Swete and Alford. In the Ps. καταφάγεται B⁸; κατέφαγε(ν) B^b B^{c.a} R. In St John καταφάγεται "ABP⁸ rel [a large number of uncials] copt Heracl Naz Cyr"; κατέφαγε "69 latt syrr Epiph² Hil."

11 καὶ συνέκαμψα ואַבכַּה] Gk. crpt. for συνεκάλυσα = ואבסה (Bä.), Latt. *operui*.

Συγκαμ. recurs v 24 (המער) and Judges ⑥ 5²⁷ (כרע). There is the same alternation of Gk. reading in 2 Kings 4³⁵ for יגהר.

14 τῇ προσευχῇ μου תפלתִי.

16 συσχετώ...τὸ στόμα] so Isai. 52¹⁵, cf. Dt. 11⁷, 2 Chr. 7¹³, 1 K. 8³⁵, Acts 7²⁷. More often with acc. of pers. or thing confined 1 Sam. 23⁸, Lk. 19⁴³.

18 ואל תם' פ' מעברך] om. by B alone.

20 + γάρ.

21 προσεδόκησεν] i.e. שִׁבְּרָה, neglecting gender.

ἡ ψυχὴ μου לבי] as sts. cf. 2 K. 6¹¹.

καὶ ταλαιπωρίαν] making אַנְוִישׁ a subst.

συλλυπούμενον [לנוד Mk. 3⁵.

22 καὶ ἔδωκαν εἰς τὸ βρώμά μου χολήν ויתנו בברותי ראשׁ] cf. Jerem. 11¹⁹.

χολή ראשׁ] Dt. 29¹⁸ 32³². For any bitter liquid, as רבשׁ for various sweets.

LXIX 22 εἰς τὴν δίψαν] *when I was thirsty*, cf. 42⁸.

23 καὶ εἰς ἀνταπόδοσιν] i.e. וְלִשְׁלֹמִים Bā. supplying καὶ, and taking all the ὅ as coordinate.

24 νῶτον מתני] 66¹¹.

26 ἡ ἔπαυλις αὐ. מירתם] Num. 31¹⁰. *Ep. Suidas defines as οἰκία ἐν ᾗ τὴν αὐλιν (stabulum vel cubile) ποιοῦνται (144¹⁴ = רַחֵב).

27 τῶν τραυμάτων μου חלליך] paraphr. or guess.

προσέθηκαν יספרו] i.e. יְסִיפוּ.

30 + τοῦ προσώπου, and om. אלהים after the MT. not LXX of 42⁶. Rom. *salus vultus tui*, Mil. V. *salus tua Deus*.

31 ἐν αἰνέσει בתורה] v. 50¹⁴.

μετ' ᾠδῆς בְּשִׁיר] *Singing withal*, or (instrumental) *with a song*, cf. 21⁷.

32 μόσχον νέον שׁוֹר פֶּר.

33 ἐκζητήσατε] i.e. דִּרְשׁוּ, so V., PB.; cf. 22²⁷.

καὶ ζήσεσθε ויהי לבבכם] Some MSS (with Horol. Latt. PB.) ζήσεται ἡ ψυχὴ ὑμῶν (from Is. 55³).

34 εἰσηκούσεν] i.e. שָׁמַע. | ἐξουδένωσεν] Mil. *annullavit*.

36 οἰκοδομηθήσονται αἱ πόλεις יבנה ערי.

LXX I. 2 εἰς τὸ σῶσαί με Κύριον לְהַצִּילַנִי] placed a word too soon, and taken with v 1. Some MSS with Ch. Texts after προσχῆς insert Κύριε, εἰς τὸ βοηθησαί μοι σπεύσον.

4 παραυτίκα αἰσχυρόμενοι על עקב בשתם] cf. 40¹⁶ (where עֲלֵעֲ-עַ=παραχρήμα). V. *statim*, PB. *for their reward soon* (doublet).

+ μοι V., PB. | 6 βοηθησον חושה.

LXXI 1 + τῷ Δαυεὶδ υἱῶν Ἰωνάδαβ καὶ τῶν πρώτων αἰχμαλισθέντων. Υἱῶν κ.τ.λ. will naturally indicate not authorship but the first coming of the Ps. into public and popular use from being a literary monument. Sons of Jon. are only known else as the Kenite tribe of Jer. 35. There seems nothing in the Ps. to suggest them. R reads Ἀμιναδάμ, a Levitical name, 1 Chron. 6²² (7) 15^{10, 11} (-δαβ); or of Judah Ex. 6²³, Num. 1⁷ (-δαβ, al. -δαμ).

3 εἰς θεὸν ὑπερασπιστὴν εἰς τόπον ὄχυρόν לְצוּר מַעוֹן לְבֹא תָמִיד לְצוּר מַעוֹן לְבֵית מְצִדּוֹת] i.e. צִדּוֹת Bā.

LXXI 4 ἀδικοῦντος γῆμ] as connected with חמם.

6 σκεπαστής γῆμ] Gk. crpt. for ἐκσπαστής. V. *protector*.

8 ὅπως ὑμνήσω τὴν δόξαν σου] expanding suffix of תהלתך.
V., PB.

9 γήρους] as usu. for γήρως (which ἄ has here); a more familiar ending chosen, cf. 92¹⁵. But cf. also 62⁵ R κατηροῦντο | 119¹³² Α ἀγαπούντων | 119¹⁶⁶ Α προσεδόκουν; conversely 49⁸ Α λυτρῶται for λυτροῦται.

12 μακρότης] intrans. as 55⁸, Judges 18²²: more often transit. 22²⁰ 40¹² 73²⁷ 129³, Eccles. 8¹³; passive 56¹ 120⁵, Eccles. 7²⁴. PsR. *elonges*, V. *elongeris*. So κατευθύνω transit. 5⁹ etc., intrans. 78⁸: καταπραύνω transit. 89¹⁰, intr. 83².

הוֹשִׁיעַ לְעֹזְרֵי הוֹשִׁיעַ] om. B only.

15 πραγματίας] i.e. סְפָרוֹת as plur. of סִפְרָה; 'but perhaps they read an abstract סִפְרוּת.' D.

Πρ. (1 Kings 7³² 9^{1,15}, 1 Chr. 28²¹, 2 M. 2³¹) Gk. crpt. of γραμματείας. But Biel adduces passages from Polybius and Diod. Sic., in which, as in 2 M. *l.c.*, the meaning *historica tractatio* suits, and he would apply it here. PsR. *negotiationes*, V. *litteraturam*.

17 θαυμάσια] in neut. plur. always a subst., unless in Job 37⁵, Sir. 48¹⁴, and for פִּלְאָ; θαυμάσιος is rarely adjectival Judith 10¹⁴, Sir. 39²⁰, 4 M. 7¹³ 15⁴.

18 καὶ ὄν. | πρεσβέλου שִׁיבָה] πρ. here only of old age. In Gen. 43³³ τὰ πρεσβεῖα of the eldest brother's rights. | πάση τῇ γενεᾷ τῇ ἐρχομένῃ יבוא לדור לכל יבוא.

19 ἕως ὑψίστων [עד-מרום] So 92⁹ (cf. PB. 56⁸).

ὑψιστος is used in two ways (i) Masc. sing. as epithet or title of God; regularly for עליון, Dan. עליא. (ii) Neut. plur. with prepns. for *heaven*: of the literal sky Sir. 26¹⁶ ἥλιος ἀνατέλλων ἐν ὑψίστοις Κυρίου; of God's habitation as Job 31² ἐξ ὑψίστων. | 16²⁰ ὁ δὲ συνίστωρ μου ἐν ὑψίστοις. Otherwise only Job 25² neut. sing., and Dan. O 7²⁷ -στω f. *l.* for -στου.

18. 19 τὸν βραχ., τὴν δύν., τὴν δικ.] objects of ἀπαγγείλω, as is ἃ ἐποί. μεγαλ.

LXXI 20 וְשׁוּב 1° ἐπιστρέψας, 2° πάλιν.

21 τὴν δικαιοσύνην σου יְהִי־לְךָ PsR. *justitiam*. Al. μεγα-
λωσύνην, V. *magnificentiam*.

+ at end καὶ ἐκ τῶν ἀβ. παλ. ἀνή. με from v 20, with Mil.
(not Rom. V.).

22 ψαλμοῦ לְבַב] paraphr. Exc. in the titles ψ. is rather
of music than words. Biel quotes Schol. on Aristoph. ψ.
κυρίως ὁ τῆς κιθάρας ἦχος; but Cyril's Lex. λόγος μουσικὸς
ὅταν εὐρύθμως κατὰ τοὺς ἁρμονικοὺς λόγους πρὸς τὸ ὄργανον κρούεται.
Here more naturally of verbal action. Cf. 1 S. 16¹⁸ εἰδότα τὸν
ψ. (יִצְחָק). Outside the titles it recurs in the Pss. only 81.³ 95.²
147.¹, cf. Jdth 16.², Job 30.³¹, Amos 5.²³. In these passages *music*
is the most natural meaning, unless in 95.² which will allow the
rendering "In sacred tunes."

23 ἀγαλλ.] PB. *will be fain*, i.e. *glad*. Limited use has
practically changed the meaning of *fain*.

LXXII 1 εἰς Σ. וְשׁ] εἰς to distinguish from authorship.

2 κρίνειν יִי. | 3 + σου.

3 ἀναλαβέτω וְשׁ] v. 78⁷⁰. The ἀνα- here = *up*, as often.
(N.T. of the Ascension, cf. ἀνάγειν 2 K. 2¹; προανατάσσειν 137.⁶)

ἐν δικαιοσύνῃ הַבְּרָכָה] taken with next verse. But some MSS
δικαιοσύνην. So Mil. V. *Suscipiant...colles justitiam*, Rom.
(doublet)...*justitiam*. 4 *In sua justitia judicabit*. (Cf. 68.²⁰
εὐλογ. repeated.)

4 συκοφάντην רָשָׁע] The original of συκ. and cognates is
always √רָשָׁע, which is also rendered by ἀδικεῖν, καταδυναστεύειν,
except Gen. 43.¹⁸ τοῦ συκοφαντῆσαι לְיִצְחָק | Lev. 19.¹¹ -ήσει
וְרָשָׁע | Amos 2.⁸ οἶνον ἐκ συκοφαντιῶν שִׁם וְרָשָׁע יִי.

As the meaning of רָשָׁע is to *oppress*, and often specifically
by fraud or extortion, that would be *prima facie* the LXX view
of the corresponding Greek. Συκοφ. properly specifies further
false accusation or witness (Field as below, but v. Plummer on
Lk. 3.¹⁴). It does so certainly in Lev. 19.¹¹ (*sup.*) and naturally
or possibly in other places, as Lev. 6.² (5.²¹) ASΘ (ἐσυκοφάντησε),

Eccl. 5⁷, and esp. where the oppression is by legal process as Am. 2⁸ (*sup.*). But taking the passages as a whole it is unnatural to press *συκοφ.* further than *γ* or to insist on false accusation where evidently *wrong* is spoken of more generally, as Job 35⁹ LXX, Jerem. 6⁶ Aq. (ὅλη συκοφαντία). In some places it is distinctly improbable. Eccl. 4¹ (3 times) *συκ.* succeeds by *ἰσχύς*, not cunning; Gen. Aq. 26²⁰ (συκοφαντία· ἐσυκοφάντησαν γὰρ αὐτόν, reading *רשע* for MT. *רשע*) false accusation or legal process is out of the question; Dt. ASΘ 24¹⁴ (οὐ συκοφαντήσεις) the employer simply withholds wages, he does not extort by law; Isai. Aq. 52⁴ (καὶ Ἀσσύρ' ἔνεκεν οὐδενὸς ἐσυκοφάντησεν αὐτόν) the Assyrians' oppression of Israel cannot have been thought of as *συκοφ.* in the strict sense; Lk. 19⁸, whatever the publican's ultimate resort, the greater number of extortions would work by fear directly. The Greek translators' instances point to such a modification in the use of *συκοφ.* that while the narrower sense was not obsolete, it could be used for oppression in general, or anyhow for any oppression taking the form of wrongful exaction and extortion; and look as if Field (Notes on N.T. Translation, pp. 56, 57) had gone too far in objecting to the R.V. rendering "exact wrongfully," because it ignores "the false accusation which is of the essence of the word." V. *calumniatorem*, v. 109⁶. Grimm-Thayer agrees with R.V. as to Lk. 19⁸.

LXXII 5 καὶ συμπαράμενεί *עַם יִרְאֵיךָ*] i.e. *עַם יִרְאֵיךָ*, cf. Eccles. 7¹⁵ Bā.

πρὸ τῆς σελήνης *לפני ירח*] v 17 πρὸ τοῦ ἡλίου. Πρὸ usu. of time; of place mostly in limited connexions, Job 4¹⁶ πρὸ ὀφθαλμῶν; Jer. 17¹⁶, Mal. 3¹, Luke 1⁷⁶, Acts 13²⁴ πρὸ προσώπου; Acts 5²³ 12⁶, James 5⁹ *θύρας -ῶν*; Acts 12¹⁴ *πυλῶνος*: 14¹³ *πόλεως* (conveying idea of *outside*); and in compos. Acts 16³⁰ *προαγαγόν*, cf. Ps. 16⁸. Of place *ἐνώπιον*, *ἐναντίον*, *ἀπέναντι* are more used.

6 πόκον *גן*] a reminiscence of Gideon.

7 ἀνατελεί *יפרח*] v. 65¹¹. | *δικαιοσύνη*] i.e. *דִּקְשָׁה*.

LXXII 7 ἕως οὗ ἀνταναιρεθῇ [עַד-בְּלִי paraphr. v. 10⁵.

8 τῆς οἰκουμένης אֶרֶץ. | 9 Αἰθίοπες צִיִּים 74¹⁴.

10 Ἀράβων יִשְׁבָּן] v. 15. | 12 ἐκ χειρὸς δυναστοῦ] i.e. מִיְשׁוֹן.
Job 34¹⁹ 29¹² LXX (quoted by Bā.). | + χειρὸς from similar contexts Ps. 18¹ 106¹⁰ etc.

14 ἐκ τόκου מִתֵּךְ] v. 55¹².

ἐντιμον יִיקָר] ἐντ. has like τιμῇ a double meaning, *precious* as here, or *honoured* as Dt. 28⁵⁸ (נִכְבַּד): PsR. *præclarum*, V. *honorable*, take the meaning not intended.

τὸ ὄνομα αὐτῶν דְּמִם] i.e. שְׁמִם.

Mil. (alone) alters pronouns, *et præcl. nomen ejus coram ipsis*.

15 προσεύξονται περὶ αὐτοῦ יִתְפַּלֵּל בְּעָדָיו.

16 στήριγμα בֵּרַךְ] פֶּסֶת-בֵּרַךְ lost in באֶרֶץ פ'. unknown; perh. the meaning was suggested by פָּנָה as used 118²², Isai. 28¹⁶.

ὑπεραρθῆσεται ὑπὲρ יִרְעֵשׁ כ' i.e. (פ') יָרַם עַל. Or מ for כ; and verb paraphrased.

17 + εὐλογημένον.

διαμενεῖ [יָנוֹן] V. *permanet*, SM. *Coram sole propagabitur nomen eius*, PB. *shall remain...among the posterities*, a sort of doublet.

+ πᾶσαι αἱ φυλαὶ τῆς γῆς. Gen. 12³.

μακαριοῦσιν [יִאֲשְׁרְהוּ] Mil. *beatificabunt*, Rom. V. *magnificabunt*.

18 אֱלֹהִים] om. cf. 68⁹.

19 + καὶ εἰς τὸν αἰ. τοῦ αἰ.] v. 10¹⁶.

20 ἐξέλιπον כָּלֹו] the common rendering, 37²⁰, Gen. 21¹⁵.

οἱ ὕμνοι תְּהִלּוֹת] i.e. תְּהִלּוֹת.

LXXIII 1 ὡς אֵךְ] v. 23⁶.

2 ἐμοῦ δὲ וְאֲנִי] v. 9⁷. | 3 θεωρῶν] v. 2⁶.

4 ἀνάνευσις [רִצְצוֹת] *refusal* (so ἀνανεύω Num. 30⁶ and classical). | לְמוֹתָם] one word as MT.

Devotional writers drawing simply on AV. understand by *There are no bands in their death*, "Death is to them a straightforward process without struggle or agony" (v. Bourdillon,

Bedside Readings II. 26). The LXX may have taken 'הר (Isai. 58⁶ συνδεσμόν) similarly: meaning by ἀνάνευσις (Rom. *declinatio*) *reluctance, protracting struggle*. The V. *respectus* and Jer. *Quia non recogitaverint* refer 'הר to הַשֵּׁב, with meaning practically = PB. *They are in no terror of death*. Hesych. with an eye to this place makes ἀνάνευσις = ἀναβίωσις, ἀνάπανσις, ἀνάνηψις, apply. from ἀνανεύω, to lift up the head (Polybius ap. L. & S.). Ἀνάπ. does not fit in well with the other two, but agrees with an Arabic rendering “Non est requies in morte illorum,” and with the Milan “*reclinatio*” *repose*. Augustine (reading *declinatio* and *flagello*) “Non est temporale flagellum eorum sed firmum in sempiternum.” Apolin. :—

τοῖσιν ἄφυκτος αἰὲν καὶ ἀνόστιμος ἔπλετο πότμος
καὶ σθεναραὶ μάστιγες ἐπὶ πληγῇσι βαρείαις.

Le Blanc (a commentator on the V.) “non videntur unquam morituri propter...stabilem sanitatem qua fruuntur”; or “Non declinant...mortem qui de ea non cogitant confidentes in optima constitutione corporis sui.”

LXXIII 4 καὶ στερέωμα ἐν τῇ μάστιγι αὐτῶν וּבְרִיא אוֹלָם
στερ. a paraphr. of בְּרִיא *fat*,—and so *stout, solid*. Or ? וּב' א' =
וּבְרִיאָהּ, taking the אֵין (οὐκ ἔστιν) to cover the whole verse.
Cf. מַטָּה = στήριγμα 105¹⁶; for μάστιξ (sickness) cf. Mark 3¹⁰ 5^{29, 34},
Lk. 7²¹, Ps. 32¹⁰ (Alford), also 2 M. 9¹¹; for ἐν in paraphr.
17³ 66⁵ 68⁷ 88⁶ 118¹². Apol. and Aug. as above do not carry
on the negative here, but refer to eternity of punishment.

6 ἐκράτησεν αὐτοὺς [עֲנַקְתָּמוּ] V. *tenuit*, PB. *holden*. “ע to surround as with a collar being understood to express ‘grasping of the neck.’ Cf. our colloquial usage of the verb *to collar*.” J. & L.

13^a and some MSS + εἰς τέλος after ὑπερηφ. from 74³.
PsR. *superbia eorum in finem*.

ἀδικίαν καὶ [נִשִּׁית] connecting נִשִּׁית with דְּמִים (101³): or περιεβ.
= יַעֲטֶה-נִשִּׁית, and ἀδικ. and ἀσέβ. doublets.

7 ἐξελεύσεται] i.e. יֵצֵא. | ὡς ἐκ στέατος] Suid. καὶ στέαρ παρὰ

τῇ θείᾳ γραφῇ ἢ εὐπάθεια καὶ ἢ εὐκληρία λέγεται. ἐξ. ὡς ἐκ στ. ἢ ἀδ. αὐ. ἀντὶ τοῦ μετὰ πάσης ἀδείας τὴν ἀδικίαν λαλοῦσι.

LXXIII 7 ἡ ἀδικία αὐτῶν] i.e. עוֹנֵי.

διήλθον עברו] Gen. 41⁴⁶, Num. 20^{17.18}. In the last δι. = *transire* (cf. v 9). Often rather = *pervenire* (stress on the point reached): 88¹⁷ ἐπ' ἐμέ | Ezek. 5¹⁷ ἐπὶ σέ | Dt. 4²¹ (בוא) εἰς τὴν γῆν | 2 Chr. 15¹² ἐν διαθήκῃ (48⁵ γ = ἤλθοσαν).

εἰς διάθεσιν מַשְׁבִּית [rendered Lev. 26¹ σκοπὸν, Nu. 33⁵² σκοπιᾶς] PsR. *in dispositionem*, V. *in affectum*.

διάθ.* as a state of mind 2 M. 5²³ ἀπεχθῇ πρὸς τοὺς πολίτας ...διάθεσιν | 4 M. 1²⁵ ἡ κακοηθὴς δ. "They have attained a settled (evil) disposition." Perhaps associating with מַשְׁבִּיל, "They have come to a (corresponding) intelligence, their understanding is corrupted at the root." But Aug. emphasising *transierunt* and taking accus. after *in* as = abl., "Excesserunt metas humani generis, homines se pares cæteris non putant." Apol. nearly as PB. (*They do even what they lust*),

ἔστιχον ἀμφαφύοντες ἐοῦ μελεδήματα θυμοῦ.

8 διενόηθησαν יִמְיָקו] Perhaps as if יִמְלְכוּ (Aram. Neh. 5⁷), *consulted*. "They thought and spoke in wickedness."

εἰς τὸ ὕψος מַמְרוֹם.

9 διήλθεν תִּלְתֵּל] cf. Josh. 18⁴ (Hithp.). Δ. of words as 2 Chron. 30⁵.

10 ὁ λαὸς μου] i.e. עַמִּי. | καὶ ἡμέραι יוֹמִי] i.e. יָמִי, with καὶ added; or possibly יָמִי as = יוֹמִי.

εὐρεθήσονται יִמְצו] read as יִמְצְאוּ, cf. 75⁹.

12 κατέσχον] i.e. (?) הִשְׁגִּיחַ, though not so rendered elsewhere. K. πλούτου = *became masters of wealth*, 1 M. 6²⁷ οὐ δυνήσῃ τοῦ κατασχεῖν αὐτῶν. Generally with acc. V. *obtinuerunt*, PB. *Have...in possession*.

13 + καὶ εἶπα] V., PB.

ἐδικαίωσα יִצְחָק] Mic. 6¹¹; alternative Aram. meaning with נִיקָאֵן. י recurs 51⁶ (νικήσης); 119⁹ (κατορθώσει).

* διάθ. recurs Job 37¹⁶, Esth. 8¹³, 2 M. 14⁵, 3 M 2²⁸ 3^{2.8.26}, Aq. Ez. 25⁶†.

LXXIII 13 ἐν ἀθώοις [בנקיון] v. 26⁶.

14 ὁ ἐλεγχός μου [תוכחתי] Rom. *index meus*, Mil. *judex m.*, V. *castigatio mea*.

15 ἡσυνθέτηκα [בגדתי] so 78⁵⁷ 119¹⁵⁸. Else only 2 Esdr. 10^{2,10}, Neh. 1⁸ 13²⁷ and in other translations. Ἡσ. from ἀσύνθετος. (Jerem. 3⁸⁻¹¹ = √בגד, cf. Rom. 1³¹.) Suidas with other interpreters and some MSS -ηκας. V. *ecce nationem filiorum tuorum reprobavi*, Rom. *natio f. t. quibus disposui*, M. *nationem f. t. cui disposui*, i.e. ἡ συνέτηκα as = συνεθέμην=διεθέμην. The perf. in apodosis here is a Hebraism.

16 ὑπέλαβον τοῦ γινῶναι τοῦτο [ואחשבה לדעת זאת] “I pondered (v. 68¹⁷) in order to know this: it is a distressing fact in my sight.” There is much inconsistency in editions in dealing with the τοῦτο. Hebr., Vulg., Rouen Psalter, Rom. Mil. (now) point after it, taking it in first line: present Gk. editions, Sarum Brev., Old Milan, Augustine point before it taking it in second line. [“A change, no doubt a renaissance move, to bring into agreement with the Hebr.” A.M.Y.B.] August. comments “Et suscepi cognoscere. Deus illi assit ut cognoscat.” Mil. alone prefixes *si* (et si exist.).

17 ἀγιαστήριον [מקדש] so 74⁷, Lev. 12⁴; in 83¹³ = נאות (B θυσιαστ.).

καὶ συνῶ [אבינה] + καὶ (R omits); subjunct. after εἰς.

εἰς ἅ] with direct obj., contrast the rendering 33¹⁵.

τὰ ἔσχατα [אחריתם].

18 πλὴν [אך] πλ. *except*, introducing qualification of preceding (here of vv 3—14). English *only*, German *allein* “Just one consideration” (the context implying a contrast to the preceding ones) and so almost = *but*.

διὰ τὰς δολιότητας] if this be paraphr. of בחלקות it must = “owing to thy deceitfulness” i.e. God’s purpose of deceiving them, which seems an irreverent form of expression. It will otherwise = “because of their deceit,” “in the circumstances of their slipperiness.”

LXXIII 28 τῷ κυρίῳ 1^o אלהים] B. only (?); *al.* τῷ θεῷ.
Mil. V. *Deo*.

τῷ κυρίῳ 2^o באדני] Mil. *in Deo*, Rom. V. *in Domino Deo*.
τὰς αἰνέσεις σου מלאכותיך] from 9¹⁵. Mil. *laudes*, V. *prædicationes*.

+ ἐν ταῖς πύλαις θυγατρὸς Σιών from 9¹⁵. V., PB.

LXXIV 2 δ...ἐν αὐτῷ] W-M. III. § 22. 4 b. Where the pron. is repeated, the relative is generally in strict grammar, e.g. Lev. 13⁵² ἐν ᾧ...ἐν αὐτῷ; sometimes there is a change of construction, as 1 K. 13³¹ οὗ (where)...ἐν αὐτῷ. For the relative, as here, pendant and conformed to some previous word cf. Lev. 11³² πᾶν σκεύος ὃ ἂν ποιηθῇ ἔργον ἐν αὐτῷ | Lev. 16³² ὃν ἂν χρίσωσιν αὐτὸν καὶ ὃν ἂν τελειώσουσιν τὰς χεῖρας αὐτοῦ. From Blass's examples it appears that in the N.T. the two pronouns are always identically constructed as Mk. 7²⁵ ἥς... αὐτῆς, Apoc. 12^{6, 14} ὅπου...ἐκεῖ; exc. in Apoc. 17⁹ ὅπου...ἐπ' αὐτῶν.

3 τὰς χεῖράς σου פעמיך] 58¹¹. | ὑπερηφανίας] v. 73¹⁸.

ἐν τοῖς ἁγίοις σου בקדש] *Al.* τῷ ἁγίῳ σου. V. *in sancto*, PsR. *in sanctis tuis*.

4 אותות אותתם שמו] omitted by B only.

5 יודע] om. B only. The rest καὶ οὐκ ἔγνωσαν i.e. לֹא יָדְעוּ (לא), v. v 9. (Here as in 73^{7, 8, 19} the LXX supply a ל.)

ὥς εἰς τὴν εἴσοδον כמבוא] i.e. כְּמַבּוֹא = *as* (into); cf. Ges. § 118. 6.

Horol. *al.* read ἔξοδον (Gk. crpt. for εἴσοδον) *al.* ὁδόν. Rom. *sicut in via*, Mil. V. *sicut in exitu*.

Apolin. takes from ἔθεντο to ἔγνωσαν together, reading εἴσοδον:

οὐκ ἐδάησαν ἐὰ σημήνια σήματα θέντες

οἵαπερ εἰσίστημις στενῆς βεβαῶτες ἐνερθεν.

Non cognoverunt sua signa, signa ponentes; Velut introitum angustum ingressi intra (Migne's version).

ὑπεράνω למעלה] Rom. V. *super summum*, Mil. *dein super*.

5. 6 ἀξίνη, πελεκύς, *axe* or *hatchet*, little difference.

λαξευτήριον. A stone-cutting tool: Hesych. λιθοτόμον σιδήριον. Perhaps it came also to mean a tool with a stone blade,

Hes. explaining it as λίθω δξύτατῳ τεμόντι. Suidas more generally ἐργαλείον οἰκοδομικόν, v. 114⁸ (ἀκρότομος).

LXXIV 5 ὡς ἐν δ. 'בִּס] i.e. 'בִּס = *as* (in): cf. above on ὡς εἰς τὴν εἴς. v 5.

6 ἐξέκοψαν] i.e. כָּפַץ, cf. 89²⁴ συγκόψω בתותי.

τὰς θύρας αὐτῆς] פתוחיה i.e. פִּתְחֶיהָ. | + αὐτήν at end.

8 ἡ συγγενία αὐτῶν] נִינָם as if from subst. נִין (Gen. 21²³) whose cognate verb they do not recognise 72¹⁷. | + δεῦτε.

καταπαύσωμεν] שִׁרְפו Perh. Gk. crpt. for κατακαύσωμεν, unless there is some confusion with שָׁבַת. (2 K. 23^{5,11} הַשְׁבִּית = κατέκαυσε, Job 3¹⁷ כָּדָלוּ = ἐξέκασαν.) PsR. *comprimamus*, V. *quiescere faciamus*. | ἀπὸ τῆς γῆς 'בָּאָ.

9 καὶ ἡμᾶς οὐ γινώσεται] עֲדֵמָה יִדְעוּ. | וְלֹא אֶתְּנוּ יוֹדַע.

11 χεῖραν R. Rom. *faciem* (common phrase).

εἰς τέλος] כָּלָה "Some prefer to render as Piel inf. used advly. 'Bring it completely out of the midst of thy bosom,' so apply. LXX εἰς τέλος," J. & L.; or confusion with end of v 10.

12 ἀλλήים] om. B only.

πρὸ αἰῶνος] מִקֶּדֶם [earlier] than early times (cf. Prov. 8²³), the comparative adj. being inferred from the meaning of the noun, as Job 11¹⁷, Mic. 7⁴, cf. Ps. 110³.

13 ἐκραταίωσας] פּוֹרַרְתָּ thou didst master. κραταίωv as a form of κρατύνω (L. & S.) has both its meanings, to *strengthen* and to *master* (139⁶).

ἐπὶ τοῦ ὕδατος] As they swim with the head just showing.

14 ἄתָּה רָצַצְתָּ רֹאשִׁי לַיִתָּן] om. B only.

λαοῖς τοῖς Αἰθίοψι] cf. 72⁹.

15 ἄתָּה הוֹבִשְׁתָּ נְהִירוֹת אֵיתָן] om. B^a.

16 (κατηρτίσω) ἥλιον καὶ σελήνην] מִזְמֹר וְשִׁמְשׁ מִזְמֹר וְשִׁמְשׁ] ^{a.c.} φαῦσιν κ. ἥλιον. Rom. *tu fecisti solem et lunam*, Mil. *tu praepraesti lumen et solem*, V. *tu fabricatus es auroram et solem*.

17 ἐποίησας] 1⁰] הִצַּבְתָּ. | 2⁰] יִצְרָתָם, ^{a.c.} ἔπλασας. PsR. *fecisti*, V. *plasmasti*.

18 ταύτης] אֵת. | + τῆς κτίσεώς σου BR only. ? a gloss to explain the feminine. Rom. *hujus creaturae tuae*, Mil. V. *hujus* (only).

LXXIV 18 παρώξυναν] v. 107¹¹.

19 τοῖς θηρίοις [לחית] i.e. תְּחִית, v. 68¹¹.

ἐξομολογουμένην σοι [תורך] i.e. תִּתֹרֶךְ.

τῶν ψυχῶν [חית] cf. 64², Job 38³⁹.

In this verse חית=θηρία and ψυχαί: ψυχῇ=נַפְשׁ and חית.

20 + σου. | ὅτι ἐπληρώθ. κ.τ.λ. “*Evil men* (οἱ ἔσκοτ. τῆς γῆς) *have their fill of houses of wickedness*,” i.e. own them and their contents, and are satisfied thereby, as 17¹⁴. Πληρ. as 16¹¹, Eccles. 1⁸ etc.

21 τεταπεινωμένος [ך] 51¹⁰.

22 τῶν ὑπὸ ἄφρονος [מְנִינֵבֶל] sc. ὀνειδιζομένων. Ὑπὸ with gen. of agent occurs in the Pss. only here and 2⁶.

23 τῶν ἱκετῶν σου [צורריך] Substituted as fitting μνήσθ. better (ἱκετεύω 37⁷=לְהַחֲלוּל). Rom. *querentium te*, Mil. *supplicum tuorum*, V. *inimicorum t.*

τῶν μισούντων σε [קמריך] so V., PB.

ἀναβαίη [עולה] i.e. ? יַעֲלֶה; al. ἀνέβη. Rom. *ascendat semper ad te*, Mil. *ascendit ad te s.*, V. *ascendit semper*.

+ πρὸς σέ at end. Om. V. with some MSS.

LXXV 2 καὶ ἐπικαλεσόμεθα [וקרוב] i.e. וְקָרָאנוּ.

διηγῆσομαι [ספרו] + πάντα.

3 καιρόν [מועד] altern. and perh. preferable meaning: PB. AV. *congregation*. Cf. 2 M. 14⁵ and Acts 24²⁵.

4 ἐστερέωσα [תכנתי] 93¹.

5 τοῖς παρανομοῦσιν [להוללים] 5⁶.

6 κατὰ τοῦ θεοῦ [בצואר] i.e. בצור, v. 19¹⁵. | ἀδικίαν [עתק] 94⁴.

5. 6. The pres. impers. “*Cease to act proudly as you are doing*.”

7 ἀπὸ ξέδων [ממוצא] 19⁷, Sir. 43², cf. 65⁹: not often of the sun-rising: Neh. 4²¹ of the stars.

ἀπ’ ἐρήμων ὁρέων [ממדבר הרים] (B only om. ὁρέων), Gk. crpt. for ἐρήμου(?); ὁρ. altern. meaning. Mil. V. *a desertis montibus*.

9 [ויין] lost before י. | ἀκράτου [חמר] loose rendering.

πλήρης] N^{c.a}. Prof. J. H. Moulton says of πλήρης indeclinable, “My papyrus citations for this virtually begin however

with the second century, and I should hardly credit the N.T. autographs with this form," Expositor, May 1904. (He had however just said, "the indeclinable *πλήρης* which should be read in Matth. iv. 28...and Acts vi. 5.")

LXXV 9 οἶνου ἀκράτου...κεράσματος] *full of the mixture of undiluted wine*. Rev. 14¹⁰ (cf. Ps. 99¹). The wine has various ingredients, but not the ordinary mixture which weakens it.

καὶ ἐκλινεν ייגר] *tilted*, cf. French *verser*.

R ἐκκλινεν, cf. the common spelling in LXX ἐξεκκλησίασεν, and the reverse λάκου T 40³.

ἐκ τούτου εἰς τοῦτο מזה] perh. from 144¹³.

οὐκ ἐξεκινώθη ימצו read as ימצא, *are found therein*, cf. 73¹⁰; and for negative paraphr. 36⁴ 119³⁰.

10 ἀγαλλιάσομαι אנני] i.e. אניל: PsR. *gaudebo*, V. *annuntiabo*.

LXXVI 1 + πρὸς τὸν Ἀσσύριον. The only other use of *πρὸς* in titles is 144 πρὸς τὸν Γολιάδ, but its meaning is not clear; as in both cases the acc. is an enemy, it may = *against*, but better *with regard to*. At the same time the phrase may refer to some use in Hezekiah's time and not to an occasion of composition.

2 Ἰουδαία יהודה] as 60¹⁰ Ἰδουμαία = ארומ.

3 ἐν εἰρήνῃ] i.e. בשלום. | ὁ τόπος αὐτοῦ קבו v. 42⁵.

4 τὰ κράτη רשפי] paraphr., or Gk. crpt. for *κέρατα* i.e. ראשי *tips* (1 K. 8⁸). Rom. *cornua arcuum*, Mil. *potestates arcuum*, V. *potentias arcuum* (Sar. Brev. *potentias: arcum*).

δπλον מנן] v. 5¹³. | ad fin. + ἐκεῖ συνκλάσει τὰ κέρατα (doublet)

B only.

5 φωτίζει נאור] i.e. מאיר (Exod. 13²¹), Bā. V. *illuminans*.

ἀπὸ ὁρέων αἰωνίων מוהרי טרם] reading טרם, and treating it as a subst. on the analogy of ימי קדם 44², Isai. 23⁷.

6 ἐταράχθησαν אשתוללו] 'Prob. a paraphr.; the נ if correct is Aramaic.' D. Cf. 73²¹.

LXXVI 6 οἱ ἄσύνετοι τῇ καρδίᾳ [אבירי לב] from Isai. 46¹² (quoted by Bā.). (Assisted by use of אברי for animals 22¹³: cf. 94⁸ ἄφρονες [בערים.] | οὐδὲν πάντες [כל] doublet.

7 ἐνύσταξαν οἱ ἐπιβεβηκότες τοὺς ἵππους] i.e. נָרְדְּמוּ לְרִבְי סוּם: v. p. xix.

8 εἰ ἀτὰρ 2°. | Mil. (not Rom.) after *tibi + contra faciem tuam*, doublet for לפניך.

ἀπὸ [ΜΑΩ] Gk. readings various, Mil. V. *ex tunc*: in 92³ ἀπὸ τότε = ΜΑΩ. Rom. *ex tunc ab [ira tua]* (but acc. to Stephanus as Mil.).

9 ἡκόντισας] lapsus for ἡκούτ.

10 τῇ καρδίᾳ [אַרץ] from v 6 and Mt. 11²⁹.

11 ἐνθύμιον [חַמַּת] as if ἐνθ. = θυμός. Perh. *soreness of spirit*. L. & S. give as a meaning *weighing upon the heart*, which might pass into *rankling*; and as a meaning of ἐνθυμέομαι *to be angry at*, as Demosthenes εἰ μὴδεὶς ὑμῶν μῆτε ἐνθυμείται μῆτε ὀργίζεται: cf. also Gen. 6^{6,7}, where נַחַם (niph.) = successively ἐνεθυμήθη and ἐθυμώθη. Mil. V. *cogitatio*.

ἐορτάσει [תַּחַנְר] i.e. תַּחַנְר. | σοι supplied. Or ‘ך for ר, the suffix with the force of dative, as is possible: תַּחַנְרֶךָ.’ D.

12 πάντες οἱ κύκλῳ αὐτοῦ οἴσουσι δῶρα] Rom. V. *omnes qui in circuitu ejus offertis* (V. *affertis*) *munera*. PB. follows so far as to keep this verb in 2nd pers. “*bring presents*” (imperative), Mil. “*omnes...ejus sunt, offerent munera terribili Deo*,” t. D. a doublet of *terribili et ei* which then follows.

13 καὶ ἀφαιρουμένῳ] i.e. וַיִּבְצֹר.

LXXVII 2 Κύριον 1 אֱלֹהִים | 3 τὸν θεόν אֲדַנִּי.

3 ἐναντίον αὐτοῦ [נִגְרָה] i.e. נִגְרָה, with old form of suffix.

οὐκ ἠπατήθη [לֹא תִפְתָּה] i.e. לֹא אֶתִּפְתָּה (Aram. refl. = pass.).

In 38⁹ נַפ = ἐκακώθη.

ἀπηνήνατο] poet. style, μὴ ἀπαναίνου Job 5¹⁷, Sir. 4⁴ 6²⁵: τί ἀπαναίνῃ; Sir. 41⁷. PsR. *negavi consolari animam meam*, V. *renuit consolari anima mea*.

4 εὐφράνθη [אֶהְיֶה] cf. 73²¹.

LXXVII 4 ὀλιγοψύχησε] PsR. *defecit paullisper*.

5 προκατελάβοντο φυλακὰς πάντες οἱ ἐχθροὶ μου אַחֲזוֹת שְׁמֵרוֹת עִינִי
for 'אח reading קדמו from 119¹⁴⁸. | + πάντες. | For עִינִי seemingly
צָרִי. | Some MSS (with Latt.) οἱ ὀφθαλμοί. This MT. reading
is rather implied by the influence of Ps. 119 in the first
word.

6 ἔτη] for case, v. 25⁶.

7 καὶ ἐμελέτησα נִגְיַנְתִּי i.e. יְהִינִי.

καὶ ἔσκαλλον (much variety of form in MSS) וַיַּחֲפֹשׂ σκάλλω *to*
hoe L. & S. 'ח in Pal. Tgs is *to dig*. Gen. 26²⁵, Ex. 21³³; *fig. to*
search for, Num. 11⁸ (for שָׁטוּ), Job 3²¹. D. | PsR. *ventilabam*,
V. *scopebam*, "nothing but Gk. σκοπέω *to search*, v. Weise's
Die griechischen Wörter im Latein."

9 ἢ εἰς τέλος ἀποκόψει τὸ ἔλεος ἀπὸ γενεᾶς καὶ γενεᾶς הַאֶפֶס
לִנְצַח חֶסֶדוֹ גִּמְרֵ אֱמֶר לְדָר וְדָר.

ἢ הַאֶפֶס] as interr. particle. | ἀποκ. τὸ ἔλ.] order reversed.

אֱמֶר] om. as false repetition of גִּמְרֵ (cf. 72¹⁶). | ל] para-
phrased by ἀπό.

Before ἀπὸ ^{sc.a} al. ins. συντελέσει ῥῆμα, Mil. (not Rom.) *et*
complebit verbum.

11 + νῦν. | ἡρξάμην תְּלֹוֹתִי Kal taken by error as = Hiph.

ἡ ἀλλοίωσις שִׁנִּיתָ] as infin. of שִׁנָּה *mutare*. This root (*mutare*)
replaces here the common rendering from שָׁנָה *year*; in 73²¹
שִׁנִּין *acuere*: with שִׁ in titles of 45. 69. 80 שִׁשְׁנִים *lilies*. In 68¹⁸
it is forsaken for שִׁנָּה *εὐθηνεῖν*.

14 ἐν τῇ ἀγίῳ שְׁבַקְדִּי B only, the rest τῷ.

ὡς ὁ θεὸς ἡμῶν כְּאַלְהִים i.e. אֱלֹהֵינוּ V., PB.

15 + μόνος] ^{sc.a} al. PsR. *solus*.

16 ἐν τῷ βραχίονί σου] σ. supplied.

18 πλῆθος ἡχους ὑδάτων עֲבוֹת מִיִּם וְזֶרְמוֹ? וְזֶרְמוֹ for זֶרְמוֹ. Freedom
of an unusual kind (cf. latter part of Ps. 65). In Isai. 28² ὡς
ὑδατος πολὺ πλῆθος = כֶּזֶר מִיִּם כְּבִירִים.

19 τροχῷ גִּלְגָּל 83¹⁴.

ἐφαναν] Lk 1⁷⁹ ἐπιφᾶναι W-M. II. § 15 late.

LXXVIII 1 προσέχετε] As πρόσχες is frequent in addressing God, presents being unallowable in this case, so as a rule the pres. imper. only of this verb to men.

κλινάτε] In the case of a definite physical action the aor. is the proper tense; thus in general words of praise αινείτε κ.τ.λ. are normal; in expressions of physical method, ψάλατε, ἀλαλάξατε, ᾄσατε always aorist. Cf. Lk. 6²³, 1 Cor. 6²⁰.

τὸν νόμον] accus. v. 5³.

2 παραβολαῖς, προβλήματα] v. 49⁵.

4 ἐκρύβη] i.e. niph. נִכְבְּהָ.

ἀπαγγ.] perhaps agreeing with πατέρες (v 3), l. 1 being parenthetical.

7 ἐκζητήσουσιν ינצרו] v. 12⁸.

8 κατεύθυνεν ἐν τῇ κ. לבו [הבין] κατ. intrans. as יכין | 1 Sam. 6¹² ישר | 2 Chron. 30¹⁹ הבין | Prov. 9¹⁵ 29²⁷, Ezek. 17⁹, Dan. 9²⁴ לילץ etc. Cf. μακρύνω 71¹².

ἐπιστώθη נאמנה] was found faithful.

The meanings of πιστοῦν are twofold, corresponding to the active and passive meanings of πιστός.

1 (Active). *To make believing*, i.e. *to assure* [one of something as true]. The only example in the LXX and associated books is 3 Macc. 4¹⁹ συνέβη σαφῶς αὐτὸν περὶ τούτου πιστωθῆναι.

2 (Passive). (α) *to make* [a saying] *worthy of belief*; esp. a promise or undertaking; by oath etc., δι' ὄρκων ἐπίστων [al. ἐπιστοῦτο*]...πλουτιεῖν 2 M. 7²⁴; πιστώσαντος δὲ αὐτοῦ διὰ πλειόνων τὸν ὀρισμὸν 2 M. 12²⁵: *by fulfilling it*, ῥῆμα ὃ ἐλάλησας...πίστωσον 2 Sam. 7²⁵; so 1 K. 8²⁶, 1 Chr. 17²³, 2 Chr. 6¹⁷; and (where the object is understood) 1 K. 1³⁸ γένοιτο οὕτως· πιστώσαι ὁ θεός. (β) *to make* (a person) *worthy of trust*, trusty, true, faithful, hence in passive *to prove trusty*, στέρξον φίλον καὶ πιστώθητι μετ' αὐτοῦ Sir. 27¹⁷; so Sir. 29³, Ps. 78³⁷. (γ) *to make fit to be trusted* or *leant on*, and so *firm*, *secure*, of things or persons

* "In forma media usitata haec de rebus significatio. Chrysost. dicit τὸν λόγον πιστοῦσθαι, sermonem seu orationem confirmare etc." Suicer.

(pass. *prove strong*), πιστωθήσεται ὁ οἶκος αὐτοῦ 2 Sam. 7¹⁶; τὰ μαρτύριά σου ἐπιστώθησαν Ps. 93⁵; πιστώσω αὐτὸν ἐν οἴκῳ μου 1 Chr. 17¹⁴; πιστωθήτω τὸ ὄνομά σου 2 Chr. 1⁹.

From the above passages alone one would have supposed the ἐπιστώθης of 2 Tim. 3¹⁴, in spite of the slight difficulty in the relative, to mean as in this psalm, 2 (β), *has proved faithful*; a commendation like that in 1 Tim. 6¹² (which has the same irregularity in connection with the relative clause). The Gk. Fathers however prefer the active meaning of the implied πιστός, “wast made to believe,” i.e. *wast assured*, or *didst believe*. “Chrysostomus simpliciter exponit per ἐπίστευσας.” Theophylact “μετὰ πληροφορίας ἔμαθες.” Cf. Theodoret on this Psalm, “ἐκείνοι γὰρ βεβαίαν τὴν εἰς τὸν θεὸν οὐκ ἐκτήσαντο πίστιν.” Suicer (from whom these passages are taken) takes this view, and is followed by Ellicott and generally.

LXXVIII 9 ἐντείνοντες נִשְׁקִי] conjecture. “The exact sense of נִ is uncertain,” *Par. Psr.*

βάλλοντες τόξον רֹמֵי-קֶשֶׁת] τόξον is perhaps an adverbial accus. as in the original, cf. 12³.

13 ἀσκόν נָר] i.e. נָאֵר as 33⁷.

15 ὥς ἐν ἀβύσσῳ πολλῇ בְּתֵהוֹם רָבָה] i.e. בְּתֵהוֹם רָבָה. So V., PB. ר as adjective.

16 ὕδωρ נוֹזְלִים] נִ is rendered v 44 ὁμβρήματα.

17 παρεπύκρναν למרות] So V., PB., losing connection with προσέθεντο.

20 ἐπεὶ הֵן] Aram. influence. Cf. 27³⁷ הֵן = εἰ.

τράπεζαν שֹׁר] from v 19. שֹׁ v 27 and 73²⁶ = σάργ.

ἔτοιμάσαι יִכִּין] perh. Gk. crpt. for -σει (contrast v 17).

21 ἀνεβάλετο וַיִּתְעַבֵּר] cf. 7⁷. התע (referred by LXX to the meaning *transire*) 78²¹ 89³⁹ = ἀναβαλέσθαι; 78^{59.62}, Dt. 3²⁶ ὑπερ-ιδεῖν. Both come to the same, *postpone* or *pass by for the present* (cf. Acts 17³⁰): whether in mercy or judgment is undefined: perh. theologically the difference is not great. “Quid ergo est quod ait Audivit Dominus et distulit? An distulit eos

introducere in terram promissionis, an distulit poenam ut prius satiaret etiam infidelem concupiscentiam?" Aug. After *distulit* Rom. (only) + (doublet) *et superposuit*.

LXXVIII 25 ἀγγέλων ἀγγέλων] cf. 132^{2.5} θεός = אֱלֹהִים : so אֱלֹהִים = both θεός and ἄγγελοι (8⁶).

26 ἀπῆρε [יָצָא] ἀπ. used almost exclusively of starting on a stage of a journey; mostly = נָסַע as Gen. 35¹⁶, Exod. 12³⁷. In N.T. only in Lk. 5³⁵ and parallels; "common in class. Gk. esp. of the moving of fleets and armies," Plummer. The Hebr. verb here comes from Num. 11³¹ (LXX ἐξῆλθεν) as the next (καὶ ἐπήγαγεν = וַיִּנְהַג) from Ex. 10¹³, Heb. and Gk. (v. *Par. Psr.* ad loc.). Sir. 30⁴⁰ (33³²) has ἐὰν ἀπάρας ἀποδρῇ of a runaway slave.

νότον [קָדִים] 'So Exod. 10¹³ 14²¹, Ez. 27²⁶. ק, like the sirocco (*sherkhiya*, 'Eastern'), to which it corresponds, no doubt included the S.E. and even the S. wind.' *D.*

ἐξ οὐρανοῦ בְּשָׁמַיִם : מ for ב.

Δίβα [תִּימָן (S)] (so Exod. 38⁹, Ez. 47²⁰) stands also for רָוּם (S) Dt. 33²³ | נָגַב (S) Gen. 13¹⁴ | מַעֲרָב (W) 2 Chr. 32³⁰ | קָדִים (E) Gen. 28¹⁴. Here only of the wind itself. Gloss. ms in h. l. ἄνεμον τὸν δυτικὸν ζέφυρον καλούμενον (Biel). V. *Africum*, PB. *South west wind*.

28 ἐπέπεσον] i.e. נִפְּלָו.

30 ἐστερήθησαν זָרוּ | ἀπὸ] Hebraism.

31 ἐν τοῖς πλείοσιν αὐτῶν בְּמִשְׁמַנֵּיהֶם] Gk. crpt. for πίοσιν (cf. Gen. 46²⁹, 1 Cor. 10⁵). PsR. *plurimos*, V. *pingues*.

καὶ τοὺς ἐκλεκτοὺς] i.e. יִבְחָרִי. V., PB.

33 ἐξέλιπον] i.e. נִיָּבָל.

μετὰ σπουδῆς בְּבִהְלָה] 'The root in late Hebrew, as in Aram. (Ezr. 4²³), means to *hasten*, Est. 2⁹ 6¹⁴ 8¹⁴, Eccl. 5¹.' *D.*

36 ἡγάπησαν וַיִּפְתּוּהוּ] Gk. crpt. for ἡπάτησαν. Cf. 2 Chr. 18².

38 οἰκτίρμων] Mil. (doublet) *misericors et pius*.

ἐκκαύσει יַעֲרִי] i.e. יִבְעִיר. Exod. 22⁵.

41 παρώξυναν [הִתְוַן] Hence V. *exacerbaverunt* and PB. *moved*, i.e. *to anger*; v. *Par. Psr.* Gloss. II., p. 476.

LXXVIII 42 ἡμέρας] taken by V. as gen. of time *die qua*, PsR. *qua die*.

ἐκ χειρός מני] V., PB.

44 ὀμβρήματα נווליהם] ἄπ. λεγ. *Rain water supply*. PsR. *pluviales aquas*, V. *imbres*.

45 κυνόμυιαν ערב] Exod. 8²¹. PsR. *muscam caninam*. Rom. in 105³¹ *cynomyia*, a spelling which in V. alternates with *cænomyiam* (uncials all κυν.), PB. *lice* (confusing with כנים).

46 ἐρυσίβη חסיל] so 1 K. 8³⁷, Joel 1⁴. | For ארבה, Joel 2²⁵. | For צלצל, Dt. 28⁴². It is also in Hos. 5⁷ for חרש (aestus maxima vi omnia adurens). Acc. to the interpreters ἐρ. is not a kind of locust, but either a smaller insect, or some sort of blight or mildew. Suidas θηρίδιόν τι ἐν τῷ σίτῳ γενόμενον ὃ λυμαίνεται τὸν καρπὸν. Τινὲς νόσον ἐπιγινόμενον τοῖς σπέρμασι ἢ ἡ κονιορτώδης φθορά τοῦ σίτου (Biel). Latt. *aerugini*.

47 τὰς συκαμίνους αὐτῶν שקמותם] *Mulberry trees* (so V., PB.): but in LXX always for שׁ, which are properly sycamores, fig mulberries, bearing a poor sort of fruit, worth however some trouble in cultivating (v. Driver's Amos). Our sycamore is a maple, a tree of quite different kind, but with some resemblance in the leaf.

ἐν τῇ πάχυνι בחנמל] So V., PB. 'The sense suits the context, but the real meaning of the Hebr. word is unknown.' D.

48 τῷ πυρὶ לרשפים. | 50 ὥδοποίησε יפלם.

50 εἰς θάνατον לךְבֶּר] Ex. 5³, 1 K. 8³⁷, Jerem. 21⁷ and often.

51 τῶν πόνων αὐτῶν אונים] cf. 105³⁶ πόνου αὐτῶν = אונם.

53 ἐν ἐλπίδι לבטח] Ezek. 28²⁶: or ἐπ' ἐλπίδι Ps. 4⁹ 16⁹, Judg. 18⁷, Hos. 2¹⁸.

54 ὄρος גבול] perhaps Gk. crpt. of ὄριον influenced by ὄρος 2⁰; 1 Sam. 10², Isai. 15⁸ A are similar cases; cf. also readings of Judith 1¹² 6⁴ A, and v. Ps. 65¹³. ὄρος is rare in LXX, and when used is of time limits, Exod. 9⁵, Neh. 2⁶. There seems no certain instance of it neuter.

LXXVIII 56 ἐφυλάξαντο] Both act. and mid. are thus used, cf. 119^{4,63,67}, v. 17⁴.

57 εἰς τόξον στρεβλόν תַּחַת רֶמֶשׁ תַּחַת רֶמֶשׁ.

59 ὑπερείδεν] *disregarded*, v. v 21. In Lev. 26⁴⁰, Num. 5¹² ὑπ. = ἔγωγε, ὑπεριδεῖν in Num. l.c. being treated as equivalent to παριδεῖν. 4 M. 15⁸. | **60** οὐ κατεσκήνωσε] i.e. בִּשְׁכֵּן.

61 αὐτῶν ἰ (bis)] The application of the possessive to the Lord not being seen.

63 ἐπένθησαν] i.e. הִילֵּל, Bā.

64 κλαυσθήσονται] i.e. תִּבְכּוּ, Bā. Mil. *ploraverunt*, V. *plorabantur*.

65 κεκραιπαληκῶς מתרונן] *that had been overcome*, altern. meaning with *shouting* AV. The period of the wine's influence answers in LXX to the Lord's apparent inaction, in AV. and PB. to his awakened vigour. | **68** אֲשֶׁר] om. B only.

69 ὡς μονοκρωτών כְּמִוְרָמִים] i.e. רָמִים prob. meant by LXX as "in mighty strength." | ἐν τῇ γῇ כְּאַרְזֵי] i.e. אֲרָזִים.

70 καὶ ἀνέλαβεν וַיִּקְחֶהוּ] ἀναλαμβάνειν *to lift up*, esp. with personal object (Gen. 45²⁷), "raised him from the sheepfold to the throne," cf. 72³.

71 τῶν λοχευομένων עלות] V., PB.

τὸν δοῦλον αὐ. עַבְדּוֹ] i.e. עַבְדּוֹ 80⁵.

72 ἐν τῇ ἀκακίᾳ בְּתָם] 'So 7⁸ 26¹ 41¹² al. The word suggested innocence 2 Sam. 15¹¹, also 1 K. 22³⁴, and so ἄκακος for דָּף Job 2³ 8²⁰, תָּם Prov. 1⁴ al.' D.

LXXIX 1 εἰς ὀπωροφυλάκιον לְעֵיִם] So Mic. 1⁶ 3¹² (rendered in Jerem.'s quotation 33 (26)⁸ ἄβατον with ὀπ. as variant); ὀπ. also = מְלוֹנָה Isai. 1⁸ (where it is suggested by context) and 24²⁰. The hut of the watcher of an orchard, compared as (1) lonely, (2) meanly built, perhaps come to be a proverb for solitary melancholy, unless Is. 1⁸ was a pattern to the rest. Rom. *custodiarium*, Mil. V. *pomorum custodiam*.

2 θνησιμαῖα נַבְלָת] Lev. 5², Dt. 14²¹ of carrion: 2 K. 9³⁷, Isai. 5²⁶ of human corpses.

LXXIX 4 μυκτηρισμός καὶ χλευασμός] sneering expressed by nose and (?) lips. -μός is a favourite formation, e.g. στεναγμός, ὀνειδισμός, φωτισμός, ἐπισιτισμός, γλυκασμός.

7 κατέφαγον] i.e. לָכַח.

9 Κύριε] prob. Gk. crpt. for καὶ (Κε); so V., which however in the line before has ΕΤ *propter* (עַד).

10 μήποτε [מִלֵּן] Gen. 27⁴⁵, Exod. 32¹² (מִלֵּן = *ina* μὴ 1 Chr. 21³). 'ל deprecating. Hence (from context) = *lest*, often LXX μήποτε, e.g. 113¹⁰ (115²): see my note on 1 S. 19¹⁷, or *Lex.*, p. 554³. In Aram. מִלֵּן, lit. *as to which why?* is the regular word for *lest*. D.

ἐν τοῖς ἔθνεσιν [מִלֵּן] fitting in the common phrase, e.g. the next line, 44¹² 96¹⁰ 126² (on the other hand, 115²).

ἡ ἐκδίκησις τοῦ αἵματος] PsR. *Vindica sanguinem*, ? Lat. crpt. for *Vindicta sanguinis*.

13 ἀνθομολογησόμεθα] *In return* for thy vindication of us, 3 Esdr. 8⁹³, Sir. 20², Lk. 2³⁸.

LXXX 1 ὑπὲρ τῶν ἀλλοιωθ.] v. 60¹. | ὑπέρ (1⁰) = לָךְ as 5¹; ὑπὲρ = לָ 46¹ 47¹; no orig. 45¹ (2⁰) and possibly 9¹; otherwise ὑπέρ in titles = לָךְ. It has not in them a personal object except in 56. Perh. this ὑπὲρ τοῦ Ἀσσ. and the πρὸς τὸν Ἀσσ. have the same original.

3 ἐναντίον [עַד] cf. 85¹⁴, of one proceeding in the same direction. | 5 τοῦ δούλου σου [עַד] cf. 78⁷¹ 135¹².

6 ἡμᾶς 1⁰ ד—: 2⁰ מו—.

ἐν μέτρῳ [שֶׁכֶּלֶט] שֶׁ = δρακί in Isai. 40¹³ (a loosely rendered passage).

ψωμίς] ψ. will most naturally occur in cases of dependency, or where there is an idea of doling out: but it seems sometimes quite general, *feed*, as Dt. 32¹³: in Sir. 29²⁶ the dependency is reversed. In Mod. Gk. ψωμί = ἄρτος, v. 147¹⁷. | 7 ἡμᾶς 2⁰ מו.

8 + Κύριε at beginning. | + διάψαλμα at end.

ἐπίφανον τὸ πρόσωπόν σου] ἐπιφ. for יָאֵן, as Num. 6²⁵ and derived passages Pss. 31¹⁷ 67² 119¹³⁵, Dan. 9¹⁷. Also absol.

with dat. of pers. Ps. 118²⁷ and for וַיִּרָא Dt. 33². All these 1st aor. act. The 2nd aor. pass. of lightning Ep. Jer. 60. Ἐπιφάναι Lk. 1⁷⁹ and ἐπεφάνη Tit. 2¹¹ 3⁴ of dawn. | Acts 27²⁰ ἄστρων ἐπιφαινόντων.

LXXX 9 μετήρας [תסיע] for the more usual ἀπήρας, v. 78²⁶: to emphasise the destination as well as the start. *Thou didst change its home.*

10 ὁδοποίησας [פנית] Isai. 62¹⁰. PsR. *Viam fecisti, V. Dux itineris fuisti.*

καὶ κατεφύτευσας [ותשרש] 2 masc. So V., AV. not PB.

ἐπλήσθη] i.e. וַתִּמָּלֵא. Rom. *repleta est terra*, Mil. *replevit* (V. *impl.*) *terram.*

11 ἐκάλυσεν [כסו] i.e. כָּסָה (cf. 1 Sam. 21¹⁴, Driver), or free rendering, cf. 44²⁰.

ἀναδενδράδες [ענפיה] ἀναδ. (Ez. 17⁶ פְּרָאֵת) Vine branches that climb trees (repeating ἐκάλυσαν).

12 παραφύδας [יונקותיה] *suckers*, 4 M.. 1²⁸.

14 ὄνος ἄγριος [זין שְׂרִי] *al. μόνιος ἄγρ.*

Μόνιος is variously taken for (1) wild boar, (2) wild ass (as in B), (3) a mad animal parted from companions.

ἄγριος] as answering by derivation to שְׂרִי.

V. *singularis feras*. From *sing.* comes French *sanglier* a wild boar, called in some Romance dialects *sulone* (from *solus*); but the relation to μόνιος and to this passage is not clear.

κατενεμήσατο] (“un-Attic” Veitch) for κατενείματο.

16 καὶ κατάρτισαι αὐτήν] i.e. וְכָנָה the pron. supplied, Bā. ‘Not that כָּנָה can mean κατάρτ. The Qal is not in use in Hebr.; no doubt וַכָּנָה was taken as though וְכָנָה; cf. 68¹⁰.’ D.

κατάρτ. *set it right*, often for הכין, v. 29⁹.

17 ἀνεσκαμμένος [כסוחה] *dug up*, cf. 7¹⁶.

LXXXI 1 “πέμπτῃ σαββάτου prefixed...in the cursive ms 156” Sw. *Introd.*, p. 251.

ψαλμός 1². PB. “sing *we*” must be simply a misprint.

3 ψαλμόν [זמרה] v. 71²².

LXXXI 4 ἐν νεομηνίᾳ בַּחֲדָשׁ] Exod. 40².

ἐν εὐσήμῳ ἡμέρᾳ בַּכֶּסֶף לַיּוֹם] a free rendering.

Εὐσ. = either *well marked*, acc. to the meaning of 'כ' which is assumed by PB. and AV. *appointed*; or simply *celebrated, distinguished*, a general meaning given for an unknown word.

ἡμῶν] Gk. crpt. for ἡμῶν. V. *In insigni die* (Rom. *die insigni*, Mil. *die insignis*) *solemnitatis vestrae*, PB. *In the time appointed and upon our solemn feast day*.

6 αὐτόν] a mechanical rendering, difficult to interpret. Perhaps "He placed a testimony in Joseph, even Joseph himself at the Exodus," possibly with allusion to his dead body (Ex. 13¹⁹). PsR. *eum*, V. Sarum and Rom. Miss. (Introit Ps. for the September Ember Wednesday) *illud*.

ἐκ [על] (LXX has not the last clause of Gen. 41⁴⁵).

ἣν οὐκ ἔγνω ἤκουσεν אֲשֶׁמַע לֹא יָדַעְתִּי אֲשֶׁמַע] Prepn. and pronouns altered to remove the difficulty.

7 ἀπέστησεν הסירותי.

ἀρσεων [סבל] ᾧ. is used classically as verbal subst. of αἶρω in its various meanings. In LXX for subst. of נָשָׂא (which freq. = αἶρω) | 2 K. 8⁹ מִשְׁנָה (ἀρσιν μ' καμῆλων) | 2 S. 11⁸ מִשְׁנָה (the food sent to Uriah) | 19⁴²⁽⁴³⁾ נִשְׂחַת נִשְׂחַת אֲרִסִּין ἤρεν, cf. ἔπαρσις Ps. 141². Also for סבל used of *forced labour* 1 K. 5¹⁵⁽²⁹⁾ 11²⁸, which is the sense here.

ἐν τῷ κοφίνῳ מִדֹּדָר] i.e. בִּדְדָר, i.e. *the hod*, altern. meaning now preferred.

ἐδόλευσαν] i.e. פָּעַלְדָּנָה.

8 + με V., PB. | καταιγίδος רַעַם] V., PB.

9 + καὶ λαλήσω σοι] from 50⁷, so Rom. (exc. σοι) not Mil. V. Ἰσρ. before instead of after κ. διαμ. σ. Rom. both before and after.

διαμαρτύρομαι] al. -υροῦμαι, v. 50⁷.

10 πρόσφατος מֵרֶגֶז] Dt. 32¹⁷ of new-fangled gods (מִקְרוֹב). πρ. *new killed, fresh*, of meat, then *fresh* generally: classical, esp. in later writers.

LXXXI 12 προσέσχεν אבה.

13 ἐπιτηδεύματα [שררות] (rendered Dt. 29¹⁸ ἀποπλάνησις | Jer. 3¹⁷ ἐνθυμήματα), V. *adinventionibus*, Mil. *voluntatibus*.

ἐπιτηδεύμασιν מועצותיהם.

15 ἐν τῷ μηδένι כמעט] i.e. (apply.) *In no time*; there is no parallel to this meaning. In 2¹² כמו = ἐν τάχει.

ἐπέβαλον ישיב.

15—17 Perh. the ἄν is meant for all the aorists. V. has indicatives in 16. 17. Cf. 51¹⁸ 55^{13,13} 119⁹² 124^{3,4}.

17 ἐχόρτασεν αὐτούς [אשביעך] cf. Dt. 32^{13,14}.

LXXXII 1 θεῶν ἄ. | ἐν μέσῳ δὲ θεοῦ i.e. אֱלֹהִים בְּקֶרֶב.

2 πρόσωπα λαμβάνετε] Lev. 19¹⁵, Job 42⁸, Mal. 1^{8,9} 2⁹, Lam. 4¹⁶. | 3 ὀρφανὸν καὶ πτωχόν דל ויתום.

4 Mil. (with PB.) + *eos* in 2nd line: Rom., V. bring *egenum* into it.

7 ὑμεῖς δὲ אכן.

δὲ ἄν] perh. doublet, ἄν Gk. crpt. for δῆ.

LXXXIII 2 τίς ὁμοιωθήσεται σοι [אל דמי לך] general sense conjectured; cf. a simil. confused paraphr. Isai. 62⁷.

καταπραύνης] intrans., cf. 89¹⁰.

3 ἤχησαν [יהמיון] Rom. *sonaverunt*.

4 τῶν ἁγίων σου צפוניך.

5 ἐξ ἔθνους מגוי] Hebraism of transl., = ὥστε μὴ εἶναι ἔθνος.

6 ἐν ὁμονοίᾳ ἐπὶ τὸ αὐτό [בְּיָחַד] pleonastic.

11 Ἀενδῶρ [עידן-דאָר] other transliterations Josh. 17¹¹ Ἐδῶρ, 1 Sam. 28⁷ Ἀελδῶρ, Νηνδῶρ [29¹ Ἀελδῶν, Ἀενδῶρ]. | + ὥς.

12 τοῦ [שיתמו] suffix omitted as introductory (referring to object soon to be expressed [נדיבמו]) and superfluous. Aramaic, and v. Driver on 1 Sam. 21¹⁴.

ο omitted three times, as against ὥσεῖ inserted v 11.

13 οἷτινες] introducing new sentence.

ἐαυτοῖς] 1st pers. plur.

τὸ θυσιαστήριον [נאות] al. ἁγιαστήριον. Latt. *sanctuarium*. The rendering θ. wants explanation.

LXXXIII 15 κατακαύσαι] aor. opt. after ὥσεί, cf. Exod. 33¹¹ (AF), Num. 11¹² 22⁴ (AF), Dt. 1⁴⁴ 8⁵ (B): so pres. opt. (ὥσπερ εἰ) Prov. 25²⁶: and fut. opt. Judg. 16⁹ (B): with ὥς aor. opt. Num. 22⁴ (B), Dt. 32¹¹, Isai. 11⁹ 21¹ 66²⁰ (ὥς ἀνενέγκαισαν. Sw. ἀν ἐν.): ὥς εἰ with subj. Dt. 8⁵ (AF), 22²⁶, Isai. 18⁸; ὃν τρόπον with subj. Isai. 7². (But cf. the use of ὥς ἀν 10¹⁵ 55¹⁰ noticed by Mr Ottley, *Isaiah*, p. 55.)

16 ἐν τῇ ὀργῇ σου בכופתך] removing metaphor.

LXXXIV 1 ληνῶν] v. 8¹.

2 ὥς ἀγαπητά מִהַיְדִידוּת] PsR. *Quam amabilia*, V. *Quam dilecta* (as diligere = ἀγαπᾶν, amare = φιλεῖν, cf. e.g. Vulg. Jn. 21^{15,17} where Augustine has *amare* throughout), PB. *O how amiable**. | 3 καὶ 1⁰ וְגַם] V., PB.

4 στρουθίων צִפּוֹר] 11¹. Gk. and Hebr. both used with much vagueness. "It was reserved for later naturalists to discriminate the immense variety of the smaller birds of the passerine order. Excepting in the case of the thrushes and the larks, the nat. hist. of Aristotle scarcely comprehends a longer catalogue than that of Moses." Dict. B. *Sparrow*.

ἐαυτῷ supplied from next line: so PB., which omits in next line.

τρυγών דורר] For τρ. V. *turtur*; Bochart and Bā. *wilde Taube*. PB., AV., RV. here have *swallow* (their rendering of דּוֹם).

νοσσιὰν קָן] Dt. 22⁶.

θήσει] PsR. Sar. Brev. *reponat*, V. *ponat*.

* It would be natural to associate the PB. *amiable* with PsR. *amabilia*; but though the Missal Pss. are as a rule from the Psalt. Rom., in this particular case the Sarum Missal (Introit Ps. xiv p. Trin. and Pro Rege, and Tract. In Dedic. Eccl.) draws on the Vulgate (with *reponat* (v. on v 4) in the Tract and another small change). The earliest form of the Introit Pss. had *amabilia*, but by 1206 *dilecta* was well established. These facts are derived from W. H. Frere's Reproduction of the earliest known Sarum Gradual. (*Amiable* is of course not from *amabilis* but from *amicabilis*, and the resemblance may be accidental.)

LXXXIV 4 νοσσία ἐ. [אפרחיה] cf. Dt. 22⁶ (νοσσοῖς).

5 εἰς τοὺς αἰῶνας τῶν αἰώνων [עוד] i.e. ער V., SM., PB.

6 παρὰ σοῦ בך. | + Κύριε] not V.

ἀναβάσεις [מסלות] ? מַעֲלוֹת. PB. THY ways, from note of SM. | ἐν τῇ καρδίᾳ αὐτοῦ בלבבם.

διέθετο [עברי] i.e. עָרַךְ (Schleusner); or עבד in Aram. sense, made.

7 τοῦ κλαυθμῶνος [הבכא] connecting with verb בכח, a play on the word, perhaps intended. Κλ. Judges 2^{1,5}, 2 S. 5^{23,24} †.

εἰς τόπον] i.e. מָקוֹם, cf. 87⁷.

εὐλογίας] = MT. בְּרָכוֹת : PB. and AV. understand בְּרָכוֹת.

δώσει [יעטה] (clotheth), gen. sense.

ὁ νομοθετῶν [מורה] altern. meaning, cf. 9²¹.

8 ὁ θεός [אל] i.e. אֱל. PB. combines "Unto the God of Gods" (cf. 22¹³ 47¹⁰). V. *Deus deorum*, v. 17¹⁵.

II + μῖα] V., PB.

παραιπτεῖσθαι [הסתופף] All but B παραιπίτειςθαι. Schleusner gives two meanings (i) *reject*, (ii) in a contemptuous sense, *admit*, for this quoting 1 Sam. 2³⁶ παράρψόν με ספחני. The renderings of the two passages must be connected but it is not clear how: הסתפף is rendered 1 Sam. 26¹⁹ ἐστηρίσθαι.

τοῦ θεοῦ [אלהי] i.e. אֱלֹהִים. ׀ from the following.

ἐπὶ σκηνώμασιν [באהלי] סκ. = both אהל (132²) and מִשְׁכָּן (132⁵). ἐπὶ possibly Gk. crpt. for ἐν, derived from Cant. 1⁸ where ἐπὶ סκ. = על מִשְׁכְּנוֹת, *hard by the tents*.

12 ἔλεον καὶ ἀλήθειαν ἀγαπᾷ [שׁמשׁ ומנן] an unusual paraphr., v. p. xv. Ἐλεον must correspond to מנן and ἀλήθ. to שׁ; and ἀγαπᾷ = loveth himself to show (Amos 5¹⁵, Wisd. 1¹).

ὑστερήσει [ימונע] a great variety of readings: perhaps Gk. crpt. for στερήσει (Biel gives Num. 24¹¹ ὑστέρηκε, but the uncials only ἐστέρησεν, -εσεν), v. 23¹.

The repeated *Dominus* and the *Deus* are variously dealt with in the Lat. versions.

LXXXV 3 τὰς ἀνομίας τῷ λαῷ σου [עון עמך].

LXXXV 4 ἀπέστρεψας [השיבות] intrans. Ez. 14⁶ 18^{30.32}, Bā.; cf. Gen. 18³³ ἀπέστρεψε = שב intrans.

5 ἐπίστρεψον ἡμᾶς [שובנו] altern. rendering.

ἀπόστρεψον [הפר] i.e. prob. הִפֵּךְ : involving change of prepn. עמנו for מומנו.

6 μὴ...ὀργισθήσῃ [ה'תאנה...ה] V. *numquid...irascaris*. Al. ὀργισθῆς. Rom. *ut non...irascaris*, Mil. *ne...irascaris*, Gk. crpt. or perh. reading אָל for הָל, cf. v 7.

διατενείς [תמשך] Elsewhere in LXX only with material reference (e.g. of missiles, cords, tent), except Wisdom 8¹ διατείνει (ἡ σοφία) ἀπὸ πέρατος εἰς πέρας.

7 ὁ θεός [האל] i.e. הָאֱלֹהִים.

ζώσεις] a causative fut. found else in LXX only 80¹⁹ (A in 138⁷ has ζώσις) but more freq. in other translators.

8 δώης [תתן] 2nd pers. opt. is not freq. in optative sense. Here it may answer to change of Hebr. tense. δώης, a variant, 121³ | ἰδοὺς 128^{5.6} | ἀπόλοιτο Dt. 33²⁷ | εὐφρανθήητε Judges 9¹⁷, Ruth 1⁹ εὐροῖτε | εὐδοθήητε Tob. 5¹⁷ and a few more.

9 + ἐν ἐμοί] i.e. בִּי derived from the כִּי of next line. V. *in me*, PB. *concerning me*.

καὶ τοὺς ἐπιστρέφοντας πρὸς αὐτὸν καρδίαν [ואל-ישוב לכסלה] i.e. לֵב לְבָרָא בְּאֵלֵי יְשָׁבִי Bā.

14 ἐναντίον] v. 80³.

εἰς ὁδὸν will bear either meaning, *set his steps in the way* or *make his steps a way*. Cf. 69²² εἰς 1⁰.

LXXXVI 5 ἐπικλήσ [סלח] ἐπ. here only in LXX, though cognates occur.

10 + ὁ μέγας] most uncials omit.

11 εὐφρανθήτω] i.e. יִשְׂמְחֶה, as Exod. 18⁹ (LXX ἐξέστη), Job 3⁶: Ps. 21⁷ תחרהו (εὐφρανείς αὐτόν).

15 v. Exod. 34⁶. Gk. and Hebrew exactly similar.

LXXXVII 1 οἱ θεμέλιοι αὐτοῦ] i.e. יְסוּדֵי. V. *fundamenta ejus*; misunderstood by PB. *Her f*.

4 μνησθήσομαι] i.e. בִּזְכֹּרֶךָ. | καὶ λαός] i.e. עַם.

LXXXVII 4 οἱ τοῦ [ז] dealing freely with number.

ἐγενήθησαν [ילך] Latt. *fuertunt*: for the reverse v. 45¹⁷.

5 Μητηρ Σιών ἐρεῖ [ולצ] PsR. *Mater Sion*, i.e. הַלְצִיּוֹן יִאֲמַר. Gk. crpt. of Μη τῇ Σ. or μητι Σ. v. 41⁹, as V. *Numquid S*.

The corruption μητηρ was suggested by context, and has led to joining the first ἄνθρ. to ἐρεῖ as subj. "Sion is my mother shall a man say, and man was born in her" (instead of ἄνθρ. καὶ ἄνθρ. *each and every one*; v. *Par. Psr.*).

ἐγενήθη [ילך] v. last verse. PsR. *factus est*, V. *natus est*.

6 διηγήσεται] i.e. יִסְפֹּר, so apply. PB. *rehearse*, V. *narrabit*.

6. 7. καὶ ἀρχόντων τούτων τῶν γεγεννημένων ἐν αὐτῇ. Δίαψ. [זה ילד-ישם סלה ושרים] LXX, reading וְשָׂרִים, move it back to before זו, which they take either as a plural or as a distrib. singular.

7. εὐφραινομένων [חוללים] equiv. meaning.

πάντων [כל] כ' taken with preceding word, ungrammatically unless they read כָּלם as 8⁸.

ἡ κατοικία] i.e. מְעוֹנֹו, singular suffix referred to plural noun.

Cf. 84⁷; also Zech. 13¹ מְקוֹר = τόπος (i.e. מקום). "The singers and trumpeters shall he *rehearse*" (PB.); the meaning of the verb is not clear (SM. *recensebit*).

LXXXVIII 1 τῷ Ἰσραηλείτῃ [האזרחי] cf. 89¹.

3 + Κύριε at end] so PsR.; om. some mss. Horol. V.

5 ἀβοήθητος [אין איל] cf. 22^{1,20} 107¹⁷.

6 τραυματαῖαι ἐρριμμένοι [חללים] doublet; ἐρρ. 1 M. 11⁴.

καθεύδοντες ἐν τάφῳ [שכבי קבר] cf. 68⁷.

καὶ αὐτοῖς] Literal, continuing the relative clause.

7 ἔθεντό με] i.e. שִׁתְּנִי; so v 9.

ἐν σκιᾷ θανάτου [במצלות] i.e. בְּצִלְמוֹת.

8 τοὺς μετεωρισμούς σου] v. 42⁸. PsR. *elationes*, V. *fluctus*.

ἐπ' ἐμὲ ἐπήγαγες ענית.

11 ἡ ἰατροὶ ἀναστήσουσι] i.e. יִקְיִמוּ רְפָאִים. So Is. 26¹⁴.

"Shall physicians effect their professional success?" Cf. ἀνάστησον 41¹¹ | ἀναστησόμεθα Hos. 6² | ἀνάστηθι Acts 9³⁴ | ἐγερεῖ Jas. 5¹⁵.

LXXXVIII 13 ἐπιλελησμένη] Mil. *obliterata*, Rom. V. *oblivionis*.

14 προφθάσει σε כְּמִקְרָב] so 17¹³ 18^{6,19} 21⁴ 59¹¹ 68²⁶ 95² 119^{147,148}; 'פ = προκαταλαβέτωσαν 79⁸, and προπορεύσονται 89¹⁵. προφθ. always = 'פ (exc. 68³² קִרְבִּי), "come to meet thee," i.e. surprise thee, as one who advances half way hastens the time of meeting.

15 προσευχήν נְפִשׁ] Gk. crpt. for ψυχὴν which is also read.

16 καὶ ἐν κόποις וְגוֹ' i.e. וְגוֹ' or וְגוֹ'.

ὕψωθéis δὲ ἐταπεινώθη] i.e. הִנֵּמָה הִתְאַוָּה Bā. Cf. for use of ptc. 35¹¹ 102^{11,14}, and more exactly μνησθεὶς ἡμῶν εὐλόγησεν 115¹² (AT^{sc.a}); not uncommon, Gen. 27¹⁴ 37¹⁴ 45²⁸.

ἐξηγορήθη] "Meaning of the Hebr. unknown," *Par. Psr.*

17 ἐτάραξάν με נִמְתַּחֲנִי.

19 ἀπὸ τάλαιπωρίας] i.e. מִחֲשִׁיבֻת, interpreting figure.

LXXXIX 1 τῷ Ἰσρ.] v. 88¹.

τὰ ἐλέη σου Κύριε יְיָ כִסְדִּי] v. 26¹².

3 εἶπας] i.e. הִגַּדְתָּ for הִגַּדְתָּ.

ἐν τοῖς οὐρανοῖς בְּהִמָּשָׁמַיִם] cf. 10⁵.

ἐτοιμασθήσεται] i.e. יִבָּנֶה Niph.

7 + καὶ τίς.

ἐν υἱοῖς θεοῦ בְּבָנֵי אֱלֹהִים] The Hebr. is perh. a double plur. form, correctly rendered by LXX. J. & L. Cf. 29¹.

8 ἐνδοξαζόμενος נִעְרַר] 2 Thess. 1¹⁰. | βουλῇ σοῦ] 111¹, Gen. 49⁶. | μέγας] i.e. גָּדוֹל.

10 σάλον] taking שָׁלוֹן = שָׁלוֹן (subst.). For ב v. 17⁹. | מִן-αμα- gamated, as v 3. Σ. here in literal sense: in 55²³ 66⁹ 121³ = מוֹט.

13 θαλάσσας יַמִּין] al. θάλασσαν. Either as Aramaic plural, or from יָם with mark of abbreviation overlooked (D.).

Ἑρμωνιέμ κερμον] from 42⁷.

15 ἐτοιμασία מכון] the foundation preparing for super- structure, v. 10¹⁷.

20 ἐν ὁράσει τοῖς υἱοῖς σου בְּחִסְדִּיךָ בְּחִי] Gk. crpt. for δόσις. PsR. *in aspectu filiis tuis*, V. *in visione sanctis tuis*.

LXXXIX 20 + μου at end.

21 ἐν ἐλαίῳ בִּשְׁמֶן] Gk. crpt. for ἐλαίῳ. | B om. μου.

22 συναντιλήμψεται αὐτῷ יַעֲזֹבֵב אֹתוֹ.

κατισχύσει αὐτόν] *shall strengthen him*: in another sense κ. with gen. *prevail against*, Jerem. 15¹⁸, Mt. 16¹⁸: cf. the two meanings of κραταιοῦν (κρατύνειν) 74¹³. Κατισχ. is also sometimes intrans. as Josh. 17¹³.

23 οὐκ ὠφελήσει ἐχθρὸς ἐν αὐτῷ בּוֹ יִשִּׁי אֹיִב לוֹ] V. *nihil proficiet inimicus in eo*. "The enemy shall make no profit by him" (referring to הַשֵּׁנִי, lend on usury). For ὠφελεῖν intrans. cf. Sir. 5⁸ μὴ ἔπεχε ἐπὶ χρήμασιν ἀδίκοις οὐδὲν γὰρ ὠφελήσεις (al. ὀφελήσει σε): 31²⁸ εἰς οἰκοδομῶν καὶ εἰς καθαιρῶν τί ὠφέλησαν (al. -σεν) πλείον ἢ κόπους: 31³⁰ βαπτίζόμενος ἀπὸ νεκροῦ καὶ πάλιν ἀπτόμενος αὐτοῦ τί ὠφέλησε τῷ λουτρῷ αὐτοῦ: 31³¹ τί ὠφέλησεν ἐν τῷ ταπεινωθῆναι αὐτόν. Such words seem naturally to fall into an intrans. or reflexive meaning, as Lat. *proficio* here, or in colloquial English "You will do no good in that way," i.e. not succeed; "What good will he do by his washing?" i.e. will he get. ὠφ. will have at the same time to imply, either technically or colloquially, pecuniary advantage. This is supported in LXX by ὠφέλεια = עֲצָה 30¹⁰, Job 22³ (Jude 16); and also by Jerem. 15¹⁰, where ὠφελεῖν transitive refers to gain made by usury, though either the correspondence is not exact or the clauses are in reverse order: οὐτε ὠφέλησα οὐτε ὠφέλησέ με οὐδέίς בִּי יִשִּׁי לוֹ יִשִּׁי לוֹ, "I neither helped (as lender) nor did others help me," or "I neither yielded profit (as borrower), nor did any yield profit to me." Field (Hexapla) says "In loco Jerem. 15¹⁰ *Non feneravi neque feneraverunt mihi olim legebatur* (ut hodie in omnibus libris tum scriptis tum editis) οὐτε ὠφέλ. [ut supra] pro quo Origenes in Commentariis ad locum legit enarratque οὐτε ὠφέλησα... ὠφέλησεν lectorem commonefaciens εἰ καὶ ἀνέγνωμεν οὕτως ἀλλὰ καὶ δεῖ εἰδέναι ὅτι τὰ πλείονα τῶν ἀντιγράφων τῆς ἐκδόσεως τῶν Ο' οὐκ ἔχει οὕτως ὕστερον δὲ ἐπισκεψάμενοι καὶ τὰς λοιπὰς ἐκδόσεις ἔγνωμεν γραφικὸν

εἶναι ἀμάρτημα.” Origen seems to regard ὠφέλιχα, -εν as having no considerable MS authority, and they involve a *mirabilis constructio* as truly as 35¹⁴. The variants in Sirach however may show that the use of ὠφελεῖν which these places seem to imply was one which fell out of use and knowledge.

LXXXIX 23 + προσθήσει] from 2 Sam. 7¹⁴, 1 Chron. 17⁹, so Mil. V. but not Rom.

24 καὶ συγκόψω יוכתו] Dt. 9²¹ B.

τροπώσομαι יהננ] First found in LXX; not in Pentat. Active, Judges 20³⁵ A. Generally mid. and pass. as 2 Sam. 8¹, 2 Chron. 18³⁴.

36 ἐν τῷ ἀγίῳ μου] neut. for abstr.

38 ὡς ἡ σελήνη κατηρτισμένη] possibly, as one variant has it, ὡση = ὡσεί, copyists growing less sensitive to the rule of the article. (Cf. Num. 19¹⁰, 2 Chron. 21³, Oxf. ed.) Or κατ. = ἡ κατ., it being more easily broken in the case of a ptc., cf. 1 Cor. 8¹². Or understanding ἐστιν as in the 2nd line, “as the moon is perfected and as the witness is faithful.”

39 ἀνεβάλου] v. 78²¹ *puttest off helping*.

40 κατέστρεψας החרס.

τὸ ἀγίασμα αὐτοῦ נזר] so 132¹⁸. PsR. seems to interpret ἀγίασμα rightly as *sanctitatem* (v. 93⁵).

The LXX recognize in נ the meaning *insigne, diadem*, only when forced by the context (Exod. 29⁶ נזר־הקדש τὸ πέταλον τὸ ἀγίασμα; 2 Sam. 1¹⁰, 2 Chron. 23¹¹ βασίλειον): often = cogn. of ἀγιάζω. Lev. 21¹² שֵׁן נ' = τὸ ἅγιον ἔλαιον, cf. Lev. 25^{5,11} | 2 K. 11¹² (of the diadem) transliterates Ἰέζερ. | Cf. of Nazirites (נזיר) Amos 2¹¹ εἰς ἁγιασμὸν | Judg. 16¹⁷ ἅγιος | In Num. 6 by cogns. of εὐχομαι | Lam. 4⁷ Ναζιραῖοι.

44 נ neglected. | τὴν βοήθειαν צור] v. 19¹⁵.

45 ἀπὸ καθαρισμοῦ αὐτόν מטהר] αὐτόν supplied from suffix, or Gk. crpt. for αὐτοῦ: v. Swete's variants. “It is open to doubt whether it should be translated as AV. (and PB.)..., or

'Thou hast made him to cease from his splendour' (מ = מן)... as LXX." J. & L. Cf. alternate readings Acts 19²⁷.

LXXXIX 46 ἐσμίκρυνας תרצרק.

τοῦ θρόνου αὐτοῦ (B only) [עלומיו] Gk. crpt. of χρόνου: or 'γ taken as a subst., derived (falsely) from √הלע.

κατέχεας תיעהק.

κ. αὐ. αἰσ.] The class. cases; as Gen. 39²¹; cf. Ex. 24⁸ [τὸ αἶμα] κατεσκεδάσε τοῦ λαοῦ.

48 τίς ἡ ὑπόστασις μου] giving a 1st p. s. suff. to 'ת, v. 44³ 39⁸. | μὴ γάρ] תמלע.

51 כל] om., so Latt., PB.

τῶν δούλων objective, and ἐθνῶν subj. gen. with ὀνειδισμού.

52 οὖ] cogn. acc. attracted into gen. and standing with ἀντάλλ. for a double acc. after ὀνειδισαν, cf. 95⁹.

ἀντάλλαγμα תערקב] V. *commutationem*. 'γ, rendered 77²⁰ יחנה | 19¹² ἀνταπόδοσις | 40¹⁶ ('ע-לע) παραχρήμα | 70⁴ παραντίκα | 119¹³ διαπαντός | 119¹² δι' ἀντάμειψιν. Apolinarius' version is
 οἱ ῥα τεοῦ Χριστοῦ καὶ εἰκόνα λωβήσαντο.

Some Latins take ἀντ. as the reverse of Christ in his Passion when compared with previous glory.

XC 1 καταφυγή מוען] so 91⁹. A sort of gloss.

2 γεννηθῆναι תדל] i.e. = γεννη. V. *fierent* (cf. v 1 ἐγενήθης = תיה = V. *factus es*): v. 45¹⁷ 87^{4.5}.

καὶ πλασθῆναι] i.e. תלחלח.

2. 3 מִי] i.e. מל. V. doublet *tu es Deus, Ne*. Mil. as Gk., Rom. varies.

5 τὰ ἐξουδενώματα αὐτῶν זרמתם] Not apparent how they got ἐξουδ., which is found only Dan. 4¹⁴ עפפ (lowest of men).

עתי עסונת " ענה] ? "will (often) last for years," i.e. ענש = (plures) annos. The optatives (= as often Hebr. futures) seem to show that עס. is meant to paraphrase something vicious, as evil successes, etc. He prays that these, however long they seem to last, may really be short-lived and pass quite away. V. *quæ pro nihilo habentur, eorum anni erunt*. "Eorum" to

correspond to the Gk. must go with the subst. clause *quæ—hab.* and not with *anni*. PsR. however unfolds in another direction, “*Quæ* (Mil. *quia*) *pro nihilo habentur, anni eorum.*”

Apolin.: Μωμητά σφισιν ἔργα γενήσεται εἰς ἐνιαυτούς.

XC 6 σκληρυνθείη καὶ ξηρανθείη] doublet for שִׁיבֵי. ξηρ. from Symm. (ξηρανθείς), Bā. Latt. *induret et arescat*, PB. *dried up and withered*. | 8 ὁ αἰὼν ἡμῶν] i.e. עָלְמֵנוּ.

9 ἐξέλιπον פָּנֵינוּ] i.e. פָּלֵינוּ. | ἐξελίπομεν] i.e. פָּלֵינוּ Bā.

ὡς ἀράχνη (-ην Bā p.m.) ἐμελέτων כְּמִוְהַגָּה] “(Targum) only *sicut aranea*; ἐμελ. a doublet” Bā., i.e. גִּוְגִי (*spider* Aram.) and some form of הִגָּה. Bā seem to take ἐμελ. as 1st sing.; the other mss with Latin (*meditabuntur*, ? Lat. crpt. for *-antur*) as 3rd plur.; the spider is here supposed to exhaust herself in web spinning, as the snail on its slimy track. (“*Contra herbam et araneam et contra flo(re)s foeni, Domine, qui semper misertus es hominibus quid moveris?*” Arnobius Minor.) PB. *A tale* = apply. *a narration*. ‘Jerome *quasi sermonem loquens* (הִזְנָה): SM. *veluti sermonem* (sc. *illico transeuntem*). Cf. Rashi לְכַלּוֹת הַמְּמַהֵר לְכַלּוֹת. PB. rendering might come from Jer. incorrectly paraphrased, but more probably from SM.’ D.

10 ἐν ἐνιαυτοῖς (B only) בְּהֵם] Gk. crpt. for ἐν αὐτοῖς, i.e. τοῖς ἔτεσιν, the nom. left pendant as sometimes, v. 103¹⁵ 107⁵.

καὶ τὸ πλεῖον αὐτῶν וְרַבָּם] i.e. וְרַבָּם Bā.

ἐπήλθε גו] referred to Arab. root (quoted by Bā.).

πραύτης שִׁי] as if from שִׁי silere.

+ ἐφ’ ἡμᾶς] PsR. not V.

καὶ παιδευθησόμεθα וְנִעְפָּה] i.e. וְנִעְפָּה.

11 ἀπὸ τοῦ φόβου τοῦ θυμοῦ σου מִיִּרְאָתְךָ] i.e. מִיִּרְאָתְךָ. y. Some mss insert the σου after φόβου.

τοῦ θυμοῦ (Bāp.m. only)] Gk. crpt. for τὸν θυμόν.

12 τὴν δεξιάν σου כִּימִינְךָ] i.e. כִּימִינְךָ. Most mss + οὕτως.

καὶ τοὺς πεπαιδευμένους וְנִבְיָא] “= וְנִבְיָא Isai. 66³, Prov. 15¹³” Bā. Or referred to בָּר (rendered 2¹² παιδείας).

13 παρακλήθητι הִנָּח] as often Gen. 24⁶⁷ 37³⁵, Dt. 32³⁶,

XC I 13 Βασιλίσκον. "So called, says Pliny, from a spot resembling a crown on its head: medieval authors furnished it with a certain comb or coronet." Murray.

14 ἤλπισεν רש"ן] i.e. פֶּרֶץ.

σκεπάσω αὐτόν יהבנש"ן] v. 9¹⁰, σκεπ. from like sound.

XCII 2 τὸ ἐξομολογεῖσθαι, ψάλλειν, and **3** τοῦ ἀναγγέλλειν all for ἅ with Hebr. inf. τοῦ ἀν. = "(It is good to thank and sing) *in order* to tell etc." exactly rendered in V. "Bonum est confiteri...et psallere...ad annuntiandum...misericordiam tuam," but v. Mic. 3¹, where τοῦ γινῶναι (תעת) is subject of ἔστιν.

4 ἐν δεκαχόρδῳ ψαλλήριω לְעִלְיֹנִי וְלַעֲלִיָּה] as hendiadys.

μετ' ὧδης גִּיּוֹן הַגִּיּוֹן] 9¹⁷ ὧδὴ διαψάλματος = הַגִּיּוֹן סֶלֶה.

8 καὶ διέκυψαν וַיִּצְיֹן] 'LXX clearly thought of the rare גִּיּוֹן *to look* or *peep out*, Cant. 2⁹ (= ἐκκύπτων LXX), also in Tgg. (though only Prv. 2⁴) and late Heb. (Talm.).' *D.* Δ. of looking out of a cave 2 Sam. 24²⁰, Hdt. 3. 145. 1, Greg. Naz. Theol. Orat. 11³ (mystical allusion to Moses on Sinai); of looking down Jdg. 5²⁸ A, 2 Sam. 6¹⁶, 2 K. 9³⁰, Ps. 14² 85¹². Bā. mentions a reading διέκοψαν (? *broke into blossom*). Suidas so understands διέκυ., "χόρτῳ παραπλησίως ἀπὸ τῆς γῆς διακύψαντες ἤνθησαν." Cf. 1 M. 9²³ καὶ ἐγένετο μετὰ τὴν τελευταίην Ἰούδου ἐξέκυψαν οἱ ἄνομοι ἐν πάσιν τοῖς ὁρίοις Ἰσραὴλ καὶ ἀνέτειλαν πάντες οἱ ἐργαζόμενοι τὴν ἀδικίαν: (simly. 1 M. 2⁶³ from Ps. 146⁴ | 1 M. 7¹⁷ from Ps. 79³ | 1 M. 4²⁴ from Ps. 106¹). Rom. V. apparuerint, Mil. prospexerint. Various cpds. of κύπτω are used of *looking* (here = גִּיּוֹן; in Cant. 2⁹, || clause of *l. c.*, = מִשְׁגֵּן; otherwise, where from Hebr., = √הקשׁ); διακ. as above; διεκκ. 2 M. 3¹⁹; ἐκκ. Ps. 102¹⁹, Cant. 6¹⁰, Jer. 6¹, 1 M. 4¹⁹; εἶσκ. 1 S. 13¹⁸; κατακ. 2 K. 9³²; παρακ. Cant. 2⁹, Gen. 26⁸, Jdg. 5²⁸ B, Sir. 21²³⁽²⁶⁾, *al.* These are mostly of looking *out* (and generally *down*), but παρακ. is of either *in* or *out*, and occurs in N.T. Lk. 24¹², Jn. 20^{5,11}, Jas. 1²⁵, 1 Pet. 1¹²; v. Field (Notes on N.T. Transl.) on Lk. 24¹².

XCII 10 [כי הנה אויבך יי] om. BAp.m. with Rom. not V. nor Mil.

11 καὶ ὑψωθήσεται] i.e. יִתָּרם. Latt. PB.

καὶ τὸ γήρας μου] i.e. בְּלִתִּי as a subst.; or infin. used as subst. of the forms found 17³ 77¹¹. (J. & L.) 'Rather בְּלִוְתִי.' D.

12 τὸ οὖς μου יִנִּי] sing. in Latt. PB.

15 τότε עור] Gk. crpt. in B for the ετι of other mss. V. *adhuc*. | πληθυνθήσεται ינובון.

πίονι דשנים, read apply. as דשנך.

The two lines of v 15 take in each the first word from the following line.

16 ὁ θεός μου צורי.

XCIII 1 + εἰς τὴν ἡμέραν τοῦ προσαββάτου ὅτε κατῴκισται ἡ γῆ. αἶνος ψδῆς τῷ Δαυεὶδ. | προσαββ.] Mk. 15⁴².

κατῴκ.] purely aorist, unless the use of the present in titles (v. 96¹) implies possibility of a perfect meaning; so ὑποδομήται 96¹ q.v.; cf. Josh. 5⁵ ἀνέστραπται | 1 K. 6⁽⁷⁾¹² Α ἤκουσται | 2 K. 6⁷ εἶρηκε | Dan. O 5³⁰ ἐξῆρται (all unreduplicated forms, v. Moulton, *Exp.* Dec. 1904, p. 448). "It is very soon obvious that the Perfect encroaches on the Aorist markedly in the period covered by the Ptolemaic and Roman papyri...; but I have hardly found any passages in which the perfect could be said to be used *for* the aorist." Prof. J. H. Moulton, *Expositor*, Apr. 1901 on the Papyri.

The following perfects occur in the Pss.: ἐπιλέλυσται 10¹¹ | ἐγκαταλέλειπται 10¹⁴ | ἐξουδένωται 15⁴ | κεκόλληται 22¹⁶ | ἀπέρριμμαι 31²³ | κεκραταίωvται 38²⁰ | τεθέληκας 41¹² | κέκρυπται 54² | ἡσυνθέτηκα 73¹⁵ | σεσάλευται 94¹⁸ | τετάρακται 109²² | ἐστήρικται 112⁸ | εὐλογήκαμεν 118²⁶ 129⁸ (var.) | μεμαθηκέναι 119⁷.

ἐστερέωσε [תבון] i.e. תִּבֶּן 75⁴. So Latt. PB.

3 om. line 3 with PsR. But ^{c.a} A, Horol. ἀροῦσιν οἱ ποταμοὶ ἐπιτρίψεις αὐτῶν; so V. | 4 μετεωρισμοί] v. 88³.

5. ἀγίασμα] V. *sanctitudo*, M. *sanctificatio*, v. 89⁴⁰.

XCIV 1 + ψαλμὸς τῷ Δαυεὶδ τετράδι σαββάτων.

τετρ. for ordinal as we say "Number Four": of day of month Zech. 7¹: τετρ. καὶ εἰκάδι Hagg. 2¹ etc., cf. Zech. 8¹⁹ Νηστεία ἡ τετράς | 2 M. 11³⁰ μέχρι τριακάδος Ξανθικοῦ (so in other Greek).

ἐπαρρησιάσατο עֲפִיחַ] as indicat.; v. 12⁶. | 4 ἀδικίαν רַעַת.

6 ὀρφ. גַּ: προσήλυτον יתומים] interchanged to bring ὀρφ. next χήραν.

προσήλ. = גַּ Exod. 12⁴⁸.

8 ποτὲ φρονήσατε מתי תשכילו] so Latt. *aliquando sapite*. Gk. crpt., perh. -ατε was originally a slip of the pen. Thumb gives little support to a future in -ατε. At the same time there are passages where a fut. ind. reads more naturally than an aor. imper., φυλάξασθε Lev. 20²², Dt. 24⁸ | ἐορτάσατε Num. 29¹². (In the Oxford and other texts of Num. 29¹³ προσάξατε is an error, Swete with the facsimile has only προσάξετε.) Cf. also B ἀρεῖτε 11¹, ἤλπισαν 22⁹, and 47⁴ Α ὑπάταξεν, and v. 107²⁹, though most of these may be ordinary *lapsus*.

13 πρᾶναι] v. 71¹². | βόθρος נַחַת] v. 9¹⁶.

15 ἕως οὗ δικαιοσύνη ἐπιστρέψῃ εἰς κρίσιν כִּי עַד צַדִּיק יָשׁוּב מִשְׁפָּט] כִּי עַד as if = כִּי עַד (Gen. 26¹³); cf. also 61⁷: מִשְׁ accus. whither.

+ διάψαλμα.

16 ἐπὶ πονηρευομένων עם-מרעים] *Quis consurget tecum adversus malignantes?* Can some such verse have been the origin of the use of *Malignants* in the Civil War? Malignity would hardly have been thought their chief mark even in Puritan eyes.

17 παρώκησεν נִשְׁכַּנָּה] without ἄν in apodosis. Hebraism (παροικεῖν mostly = גֵּר). | τῷ ᾄδῃ דְּרֹמָה] v. 4⁵.

19 + κύριε ad init. Rom. + *Domine* in line 2.

τῶν ὀδυνῶν μου שְׂרַעֲפִי] שְׂ 139²³ = τριβους.

ἡγάπησαν יִשְׁעָנָה] Isai. 5⁷ νεόφυτον ἡγαπημένον = נֹמַע שְׁעָנָה (cf. Jer. 31²⁰) | Ps. 119¹⁶⁶ ἡγάπησα עֲשִׂיתִי. The rendering of שְׁ in 119^{16, 47, 70} is by √μελετᾶν. This is perhaps the only place in the Bible where ἀγαπᾶν has a non-personal subject.

Another reading here is εὐφραναν. Rom. V. *consolationes tuæ lætificaverunt*, Mil. *exhortationes t. delectaverunt*.

XCIV 20 ὁ πλάσσω] agreeing with θρόνος; but Latt. take it as vocative, *Qui fingis laborem in præcepto*.

21 θηρεύουσιν יגורו] i.e. יגורו 140¹², Gen. 27³; or יגורו v. 59⁴.

23 καὶ ἀποδώσει בַּיָּדָיו] i.e. בַּיָּדָיו. | τὴν πονηρίαν αὐτῶν וברעתם] taken with the preceding, ב being neglected.

יְצִיִּיתָ 1^o omitted; so PsR.: but V. *disperde eos, disperde illos*. Many MSS add κύριε, and prefix κατὰ to the two substantives.

XCv The invitatory (the form of the Psalt. Romanum used at Matins, identical with Rom.) differs from V. as follows:—

4 ad init. + quoniam non repellet Dominus plebem suam; and *for* (ipsius sunt) *read* ipse conspicit.

5 *for* (et siccam manus ejus formaverunt) *read* et aridam fundaverunt m. e.

6 *for* (et ploremus ante Dominum) *read* ante Deum, ploremus coram Domino.

7 *for* (et nos populus pascuæ ejus et oves manus ejus) *read* nos autem pop. ejus et o. pascuæ ejus.

8 *for* (irritatione) *read* exacerbatione.

10 *for* (offensus) *read* proximus: *for* (et isti) *read* ipsi vero.

11 *for* (ut) *read* quibus.

Mil. (no invitatory) differs from V.: **2** For (præoccupemus) *præveniamus*. | **5** as Rom. | **6** *et plor.* otherwise as Rom. | **7** *for* (et nos) *nos autem*, and om. pascuæ. | **8** as Rom. | **10** *for* (off.) *infensus*, and *ipsi autem*. | **11** as Rom.

XCv 1 + αἶνος ᾧ δῆς τῷ Δαυεὶδ, cf. Hebr. 4⁷.

2 προφθάσωμεν נקדמנו] προφθ. is used mechanically by LXX for ק, v. 88¹⁴.

4 ad init. + ὅτι οὐκ ἀπόσεται Κύριος τὸν λαὸν αὐτοῦ from 94¹⁴.

τὰ πέρατα מרחקי. | וְשֵׁה תועפות.

αὐτοῦ ἐστίν] Rom. *ipse conspicit*. ? from 104³² "Qui respicit terram...qui tangit montes." | **5** ξηράν יבשת Gen. 1¹⁰.

XCIV 6 δεῦτε באו] rendered 100² εἰσέλθατε.

δ. in *v* 1 = לבו. V., PB. follow in losing the distinction.

προσπέσωμεν αὐτῷ "Lk. 8⁴⁷ προσπ. αὐτῷ. Ita etiam Polybius et Plutarchus locuti sunt." Biel. Also Hdt. and Dramatists. L. & S.

καὶ κλαύσωμεν נברכה] i.e. נִבְרָכָה (cf. 1 Sam. 4¹⁹ καὶ ἔκλαυσεν = ותכרע | 1 K. 18⁴⁵ καὶ ἔκλαιε = וירכב). It has been less probably suggested that κλ. is a Gk. crpt. of δκλάσσωμεν (1 K. 8⁵⁴). | 7 Various assimilated by PsR. to 100³.

+ Κύριος (before ὁ θεός) RV. with Latt. PB. but not the Sarum Breviary form of the Vulgate Psalm.

8 ἀκούσητε] The PB. *will hear* inevitably suggests θέλητε ἀκούειν.

παραπικρασμῷ מריבה] (מ' 106³² = ἀντιλογία) π. only here and in the quot. Hebr. 3^{8,15}. Παραπικραίνω usu. = המרה v. 5¹¹.

πειρασμοῦ מסה] so all uncials regularly. The common reading πικρασμοῦ may be Gk. crpt. of πειρ. or may represent מרה. Latt. *tentationis*.

10 προσώχθισα אקוט] Numb. 22³. Rom. *proximus fui*. ? deriving from πρὸς ὄχθον *ad ripam* with meaning suggested by low Latin *adripare, arriver*; or crpt. of some transliteration of προσώχθισα. Προσοχθ. occurs also 22²⁵ 36⁵.

ἐκείνη] supplied. | ἀέ εἰ] i.e. עי.

XCVI 1 ὅτε ὁ οἶκος οἰκοδομεῖται μετὰ τὴν αἰχμαλωσίαν ᾧ δὴ τῷ Δαυίδ] For the pres. οἰκοδ. (if correct)* cf. καθίσταται 96 title, καταδιώκει 143 title.

The first line records a great historical occasion of use.

2 εὐαγγελίζεσθε] the present of continuance to suit ἡμ. ἐξ ἡμ. So PB. *Be telling*, cf. 37³. | **5**. δαιμόνια αἰλιγίμ.

6 ἐξομολόγησις הוד] from supposed connection with הודה, *to confess*. So 104¹ 111³ 148¹³, 1 Chron. 29¹¹.

* Unless it is perfect for οἰκοδομηται. In 103¹³ all uncials read οἰκτείρησεν | 60³ & οἰκτείρησας | Jer. 6⁸, Ez. 38¹² κατοικίσθη | Neh. 3³ οἰκοδόμησαν | Neh. 4⁽¹²⁾¹⁸ οἰκοδομοῦσαν (imperf.), v. Jelf, Gr. Gr. § 173. 5, 6.

XCVI 6 ἀγιωσύνη 17] v. 8³.

7 τιμήν 17] v. 8³. For vv 7. 8. 9, cf. 29^{1.2}. | 8 ἄρατε] regularly = נִשְׁנָה.

9 σαλευθήτω 17] 17. | 10 After *regnavit*, Rom. + *a ligno*. 'In no Gk. MS exc. R (in *Latin* letters), and in cod. 156 (which has an interlinear Lat. vers. v. Sw. *Intr.* p. 160) in the Latinized form ἀπὸ τῷ ξύλῳ [*sic*]: an interpol. by an early Christian hand. (v. Delitzsch ad loc.) Justin, Tryph. 7³, charges Jews with excising it (so it must be an *early* addition). He quotes the *whole* Ps. as proof: but oddly enough, none of the MSS of Justin have it in the Ps.: so the editors have to insert it for the argument. Also Apol. 1. 41 (where it is in the text).' D. | κατώρθ. 17] v. 93¹. | 13 After *æquitate* (δικαιοσύνη) Rom. + *et gentes in ira sua*.

XCVII 1 + τῷ Δαυίδ ὅτε ἡ γῆ αὐτοῦ καθίσταται] It is not clear what this means, nor what definite point of time it indicates, nor indeed how it can indicate any definite point. It is not the simple way of expressing "When the kingdom was established in his hands." I have suggested that αὐτοῦ was supplied in translation, as is often the possessive, sometimes correctly and sometimes by misunderstanding, e.g. 59¹ 15⁴ 19¹³ 23⁶; that τρίτῃ σαββάτου has dropped out and that the 3rd day is described like the 6th (Ps. 93) by reference to Genesis 1. | 2 κατόρθωσις 17] 17 usu. = ἐτοιμασία.

7 εἰδώλοις 17] 17. | οἱ ἄγγελοι αὐτοῦ 17] 8⁶ 138¹.

10 + Κύριος Latt. PB. | 11 ἀνέτειλεν 17] i.e. 17] Latt. PB.

XCVIII 1 + τῷ Δαυίδ. | + κύριος so PsR. not V.

3 + τῷ Ἰακώβ PsR. not V. Cf. Mic. 7²⁰.

αὐτῷ 17] The dat. is kept out of reverence (v. 44⁴): PB. gains the same end by rendering *victory*.

6 ἐν σάλπιγγιν ἐλαταῖς καὶ φωνῇ σάλπιγγος κερατίνης 17] 17] ἐλαταῖς of beaten metal. 'A gloss from Num. 10², cf. Sir. 50⁽¹⁸⁾¹⁶ (Hebr. מִשְׁקָנִי 'ח)' D. Rom. V. *ductilibus*, Mil. (as if = ἐλατίνας) *abietum*.

XCVIII 6 ἐνώπιον τοῦ βασιλέως Κυρίῳ ^ילפני המלך] *al.* Κυρίου. Rom. *In conspectu regis Domino*, Mil. V. *In c. regis Domini*.

7 σαλευθήτω ^ירע.

9 ^ילפני] om. B *al.* but not Latt.

XCIX 1 + ψαλμὸς τῷ Δαυείδ. | ὀργιζέσθωσαν ^ירגזו] v. 4⁵.

3 + πάντες BR. with Mil. not Rom. V.

τῷ ὄν. σου τῷ μεγ. ὅτι φοβερὸν καὶ ἁγίον ἐστίν ^ישמך גדול ונורא
[^יהוה שׁוידך] a careless arrangement. | 4 τιμή ^יע] v. 8³.

8 ὁ θεὸς ^יה] voc. PB. | εὐλάτος ^ינץ. | + πάντα.

C 3 καὶ οὐχ] i.e. ^יל as Kethib. | 4 αἰνεῖτε ^יברכו.

CI 1. 2 σοι Κύριε taken with ἄσομαι causes the removal of ψαλῶ to v 2, and the addition of καί.

3 ποιούντας ^יע] read as ptc., sing. or pl.

καρδία σκαμβή ^יקבב] c. præcc.

σκαμβή] so Symm., Prov. 2¹⁵ (LXX κάμπυλαι or σκόλαι ?); connected with κάμπτω (L. & S.).

4 ἐκκλίνοντος ἀπ' ἐμοῦ τοῦ πονηροῦ οὐκ ἐγίνωσκον ^ייסור מומני
^יעדך ^יע] The two verbs are simply correlated as the sense seemed to require.

οὐκ ἐγ.] *I refused to acknowledge him.* V. smoothing the construction, *Declinantem a me malignum non cognoscebam.*

5 ἐξεδίωκον ^יאצמית.

τούτῳ οὐ συνήσθιον] i.e. ^יאתו ^יל אכל.

6 μοι ἐλειτούργει ^יישרתני] (Exod. 28^{31(35)}}) i.e. as to the king.

The classical sense of public service is not lost in this stem, but becomes service to a person (suiting Oriental thought).

(1) It is used most often of sacred service (λειτουργία, -ικός only thus) whether in heaven or earth, including that rendered to sacred persons, Moses (Josh. 1¹ A), Elijah (1 Kings 19²¹), Elisha (2 K. 6¹⁵ 4⁴³). Cf. Rom. 15²⁷, Phil. 2^{25,30}.

(2) To kings, 1 K. 1^{4,15} 10⁵, 2 Chr. 9⁴ 17¹⁹ 22⁸, 3 M. 5⁵: to the king's heir, 2 Sam. 13¹⁸: τὸν κριτὴν τοῦ λαοῦ Sir. 10²: μεγιστᾶσι Sir. 8¹⁰. In Sir. 10²⁵ οἰκέτη σοφῷ ἐλεύθεροι λειτουργ-

γήσουσι, it is therefore implied that the οἰκέτης attains high public station.

CI 7 ὑπερφηανίαν רמיה] reading רמה, or referring to רום; cf. Num. 15³⁰ ביד רמה ἐν χειρὶ ὑπερφηανίας, also Micah 6¹² ὑψώθη for רמיה.

For the tenses of this Ps. v. p. xvii.

CII 3 θλίβομαι, read by some MSS, is probably pres. subj. and = -ωμαι. The occurrence of pres. indic. with ὅταν seems to be doubtful, W-M. III. § 42, Blass p. 218 f. Cf. 120⁷.

4 ὡσεὶ κάπνος בעשן.

φρύγιον מוקר] firewood. V. *cremium*, PB. *firebrand*.

συνεφρύγησαν] so all uncials: συνεφρύγισαν in the common text is the same word. PsR. *sicut in frixorio confrixa sunt*, V. s. *cr. aruerunt*.

5 ἐπλήγην הוכה.

6 [דבקה] PB. *will scarce cleave*, as if = do but cleave, cf. 104³² "do but touch."

7 πελεκᾶν קאת: νυκτικόραξ כוס] So Lev. 11^{17, 18}.

οἰκοπέδω [חרבות] (Latt. *domicilio*). So 109¹⁰ (*habitationibus*), cf. Sir. 49¹³ οἰκόπεδα where V. (with apply. most Versions including RV.) *domos*, AV. (apart from any original Hebrew) *ruins*. Grenf. and Hunt in Papyri render *estates*; v. L. & S. Perhaps whereas with us the *site* is oftenest where a house is to be built, here it is where the house is no longer of account, i.e. gone or ruined.

8 μονάζον] ἄπ. λεγ. in LXX: not found earlier.

ἐπὶ δώματι [עליג δ. the habitable flat roof as in Papyri. In N.T. always with ἐπί. Rom. V. *in tecto*, M. *in edificio*; so 129⁶ exc. there Rom. with M. has *edificiorum*.

9 οἱ ἐπαινοῦντές με] i.e. מְהַלְלִי.

12 ἐκλίθησαν [נטוי] i.e. נָטְוִי (cf. 73² K. and Q.) Latt. P.B.

16 τὸ ὄνομά σου Κύριε אַת־שֵׁם יי] so Rom., V., PB. but Mil. with some MSS as MT.; v. 26¹².

הארץ] om. B only. Isai. 62².

CII 17 ὅτι οἰκοδομήσει בני בנח | + καί.

19 λαὸς ὁ κτιζόμενος עם נברא] "The people which is in creating" and so practically = V. *populus qui creabitur*," cf. 22³². All commentators agree in giving the ptc. 'נב a fut. force, "The people which is created then, i.e. in the time of the future generation." Hengstenberg.

20 ἐξ ὑψους ממורום] PB. simply *down*.

21 τῶν τεθνατωμένων תמותה] 79⁴.

24 ἀπεκρίθη αὐτῷ ἐν ὁδῷ ἰσχύος αὐτοῦ] i.e. ענה בדרך בחו, with αὐτῷ supplied.

24. 25 τὴν ὀλιγότητα τῶν ἡμέρων μου ἀνάγγελόν μοι] i.e. אֶלִי אֶמַר יְמֵי קִצְרִי Bā. ἀναγγ. = אמר Gen. 48¹, 1 K. 18¹¹, Job 8¹⁰.

25 ἀναγάγης תעלני] so all uncials. Mil. *educas*, Rom. V. *revoces*, as if ἀνακαλῆς (for ἀνακαλέσης). ? through a form ἀνακάγης, v. 38¹³.

26 + σὺ Κύριε with Latt. PB. from Heb. 1¹⁰.

27 ἐλίξεις αὐτούς תחליפם] paraphr.; or possibly Gk. crpt. for ἀλλάξεις, v. Bā. and Hebr. 1¹² with its variants.

29 εἰς τὸν αἰῶνα לפניך.

CIII 2 τὰς αἰνέσεις αὐτοῦ נמוליו] Perh. Gk. crpt. for ἀποδόσεις or ανταπ.

3 εὐλατεύοντα סלה] Dt. 29²⁰, Judith 16¹⁵.

4 ἐκ φθορᾶς מישחת] v. 9¹⁶.

5 ἐπιθυμίαν עדיך] Delitzsch, accepting *σιαγόνas* 32⁹ in the sense of PB., allows ἐπιθ. here as a suitable paraphr. But the real meaning of the Hebr. word (even if the text is right) is very doubtful.

ἀετοῦ נשר] Exod. 19¹¹ *vulture*. "But in many passages a generic term, embracing many different species of the order *Raptores*." Dict. B. Cf. 84⁴.

6 ἐλεημοσύνας צדקות] v. 24⁵.

7 τὰ θελήματα αὐτοῦ עלילותיו.

8 as 86¹⁵. | 9 ὀργισθήσεται יריב: מְגִיעַ יָטוֹר.

11 + Κύριος making נבר transit. to give equiv. sense.

CIII 12 καθ' ὅσον κ.τ.λ.] κατὰ governing the whole following clause. "According to the space between E. and W." Cf. κατὰ τὸ ὕψος, v. 11.

14 μνήσθητι] i.e. יָזַךְ Job 7⁷ 10⁹: imitated in the Ash W. sentence, "Memento homo quia cinis es et in cinerem reverteris." Rom. *Memento Domine quod pulvis sumus*, Mil. *Memor fuit quoniam p. s.*, V. *Recordatus est quoniam p. s.* For the reverse v. Exod. 32¹³ where μνησθείς = יָזַךְ (but depending on principal imperative). | **15** ἄνθρωπος] pendant v. 90¹⁰.

16 οὐκ ἐπιγνώσεται ἔτι τὸν τ. αὐ. לֹא יִיָּדְעוּ עוֹד מִקִּוְמִי] the suffix as anticipatory (Aram., cf. 83¹²). | **20** + πάντες.

CIV 1 + τῷ Δαυίδ. | ἔξομ. הוּר] v. 96⁶.

2 ἀναβαλλόμενος הָטַע] a picturesque word of more loosely fitting clothing; v. L. & S.: "to throw one's cloak up round one, like περιβ., throw it over the shoulder so as to let it hang in folds," cf. the use of ἀναβολή in Neh. 5¹³, Ezek. 5³; and O.V. "With light as a robe thou hast thyself clad." Also ἀναβολάδιον = shawl, Papyri. | δέρριν יִרְעַע] Exod. 26^{7,9}.

3 ὁ στεγάζων הַמִּקְרָה] 2 Chron. 34¹¹ apply. to cover with woodwork: here the rain clouds form the joists and boards of heaven's floor.

ὑπερῶα] PB. chambers, of upper floor rooms, as still provincially, cf. 2 K. 4^{10,11} AV. In Amos 9⁶ ἀνάβασιν in this sense. In the V. superiora ejus the pron. is referred to cælum.

ἐπίβασιν רִכְבּוֹ] Cant. 3¹⁰ = מִרְכָּב. Abstr. for concrete. "His mount," i.e. his chariot.

3. 4. νέφη τὴν ἐπίβ. | τοὺς ἀγγέλους πν. | τοὺς λειτουργ. πῦρ] The articles are taken with a view to Hebrew not Gk. idiom. But Heb. 1⁷ the natural Greek force is allowed.

5 τὴν ἀσφάλειαν αὐτῆς מִכּוֹנִיָּה.

3—5 V. takes these clauses in the 2nd p. tegis, ponis, facis, ambulas, fundasti. PsR. as the Gk., the 3rd p.

6 τὸ περιβόλαιον αὐτοῦ] i.e. יְסֻדָּתוֹ.

ὅρη, πεδία] subjects, so Latt., but PB. accusative whither;

cf. 107²⁶. Or perhaps in PB. sense, *They go up the hills and down the valleys*, Num. 32⁹. | 10 + ὕδατα.

CIV 11 ποτιούσι] with MT. *give drink to*, V. *potabunt omnes bestiae*, PB. *drink*. | προσδέχονται] i.e. יִשְׁבְּרוּ, as v 27, cf. 69²¹. + εἰς. | ὄναγροι פראים] Jer. 14⁶, Dan. 5²³.

12 πετρῶν] עפאים] 'Perhaps כ for ע, and so confused with כפִּים Jerem. 4²⁹, Job 30⁶ and Aram. כַּפִּיָּא a rock (קהפִּאֵס).^x D. Schleusner suggests also with no great probability some confusion with סעיף Judg. 15^{8,11}, Isai. 57⁵, having alternative meanings *branch* and *cleft of rock*.

13 ποτιζων] sc. ἐστί, following Hebr. as often 18⁵¹.

16 τοῦ πεδίου יְהוָה.

17 אִשָּׁר] om. | τοῦ ἐρωδίου חסידה] v. 9⁷. L. & S. and Biel following Bochart identify ἐρ. with *heron*; this passage and later interpreters with ἡ πελαργὸς stork. In the Latin versions is a curious dispute for the precedence. V. *herodii*, Rom. *fulica* (coot), Mil. *sturni* (starling). Jerome introduces another bird still, 'Milvo abies domus ejus.'

ἡγείται αὐτῶν בְּרֹאשִׁים] i.e. בְּרֹאשִׁם.

18 χοιρογυλλίοις] נִשְׁפָּנִים] Lev. 11⁵, Dt. 14⁷. Both halves of the word signifying *pig*, it is not clear why together they should make *hedgehog*. Possibly the last half has a diminutive or endearing element which is emphasised by the ordinary χοῖρος preceding. Another reading is λαγώοις, which perhaps is used to denote the rabbit as PB. *cony*. In LXX *hare* = δασύπους. Vulg. Prov. 30²⁶ נִשְׁ = *lepusculus*. | 21 ἀρπάσαι] i.e. לָקַח.

22 κοιτασθήσονται] κ. also Cant. 1⁷, Zeph. 2¹⁴ 3¹³, Jer. 40 (33)¹², Dan. Θ 4¹², all of animals; also Lev. 15²⁰, Dt. 6⁷ 11¹⁹ †. Rom. *se collocabunt*, Mil. *cubabunt*, V. *collocabuntur*, v. 23².

24 κτίσεως (all uncials) קְנִינִיךְ = κτήσεως, cf. 105²¹. PsR. *creatura*, V. *possessione*.

25 εὐρύχωρος יְרֵחַ] v. 31⁹. | 26 δράκων לוֹיִתָּן.

26 ἐμπαίζειν αὐτῶν לְשׁוֹק בּוֹ] altern. rendering: 'cf. Job

40²⁴⁽²⁹⁾ (AV. 4Γ⁵), also 40¹⁴⁽¹⁹⁾ LXX πεπονημένον ἐγκαταπαίζεσθαι
ὑπὸ τῶν ἀγγέλων αὐτοῦ,

i.e. (Hitzig) הַעֲשׂוּי לַשֹּׁחַק בו

העשנו יגש חרבו for MT.

(τῶν ἀγγέλων αὐτοῦ being a paraphr. for *him*).’ D.

CIV 28 + τὰ σύμπαντα. | 3I ἦτω] I M. 10³¹, I Cor. 16²¹, Jas. 5¹² = ἔστω.

32 καὶ ποῶν αὐτὴν τρέμειν וותרעד] i.e. וְהִרְעַד (or וּמִרְעַד), as transitive. The pronoun is supplied.

34 διαλογή πψ] ἄπ. λ. in LXX. Rom. *laudatio*, Mil. *dis-*
putatio, V. *eloquium*.

CV 2 διηγῆσασθε **יחי**] V. only after it + *ei* (3°).

3 ἐπαινεῖσθε [התהללו] Passive; cf. 34³ 106⁵.

4 κραταιώθητε] i.e. ἡγῶν.

5 τῶν θαυμασίων...τὰ τέρατα] after *μνησθ.* Gen. continued by
Accus. v. 25⁵. | 6 δούλοι αὐτοῦ] i.e. 1722.

9 δὲν διέθετο] no rel. attraction.

τοῦ ὅρκου] the gen. continued (not as *v* 5) to make plain that it is not obj. of διέθετο.

IO σχοίνισμα κληρονομίας ὑμῶν 'חנ 'ח] Dt. 32⁹.

12 ἀριθμῶ βραχεῖς [מותי מספר Dt. 26⁵ ἐν ἀριθμῶ βραχεῖ
מנתי : Gen. 34³⁰ ὀλιγοστὸς ἐν ἀριθμῶ מס'. Βραχ. is
used more freely for *small* in LXX than classically. 1 Sam. 14⁴³
βραχὺ μέλι מעט : Exod. 18²² τὰ βραχεὰ τῶν κριμάτων קטן.

ὀλιγοστούς] *Members of a small tribe*, almost always used of population; one among few: connected with what are few. Gen. 34²⁰ Jacob says ὀλιγοστός εἰμι ἀριθμῶ, cf. 1 Macc. 3¹⁶. So πολλοστός, connected with what are numerous. 2 Sam. 23²⁰ π. ἔργοις *a man of many exploits*. Prov. 5¹⁹ *richly supplied*.

16 στήριγμα ἄρτου מטה חם] Ezek. 4¹⁶.

18 σῖδηρον διήλθεν ἡ ψυχὴ αὐτοῦ נפשו בברזל באה נפשו] with most interpreters. But Latt. PB. *Ferrum pertransiit animam ejus*, i.e. perhaps *anima* read as *animā*: or purposely following another view as Delitzsch, Hitzig; v. J. & L.'s note.

CV 19 μέχρι τοῦ ἐλθεῖν בא עד-עת.

22 τοῦ παιδεύσαι [לאסר] i.e. לַיַּסֵּר, Hos. 10¹⁰.

ὡς ἑαυτὸν [בנפשו] i.e. 'כנ; so as to be like himself.

26 *Quem elegit ipsum* V.] *ipsum* not emphatic, but = *cum* pleonastic. | 27 ἔθετο [שמו] i.e. שָׁם.

28 καὶ παρεπίκραναν τοὺς λόγους αὐτοῦ ולא מרו את דבריו [ולא* as לו (cf. 22³⁰ 35²⁰), and absorbed in the αὐτοῦ (v. 31²² and cf. Jerem. 5¹⁰, Eccles. 10¹⁰); a rendering adopted to facilitate the sense. Conversely Gen. 26³² οὐχ=לו. PsR. *quia exacerbaverunt verbum ejus*, V. *et non exacerbavit sermones suos* (difficult to understand, ? "The Lord did not belie his threats"), PB. *and they were not obedient unto his word* (practically agreeing with LXX and PsR. against V. and against MT.).

παρεπίκρ. v. 5¹¹ 107¹¹.

30 ἐξήρψεν] v. 7⁶.

ταμεῖους [חדרי] Exod. 7²⁸ (8³). The commoner spelling as also in Papyri, v. Deissm. p. 182 and Moulton *Expt.* May, 1904: "Ταμείον πείν and ὑγεία are overwhelmingly attested by the papyri, where there are only rare examples of a curious reversion like that in Mt. 20²²." In classical Greek "a store-room"; in LXX and NT. for small rooms favourable to privacy. Exod. 7²⁸ τ. τῶν κοιτῶνων.

31 κυνόμυια] v. 78⁴⁵. | σκνίπες [כנים] (*al.* -φες) Exod. 8. Latt. *ciniphes*, PB. *lice*.

36 ἐκ τ. γ. [בא. | πόνον αὐτῶν [אונם, cf. 78⁵¹.

39 + αὐτοῖς (bis). | 40 καὶ ἡλθε] i.e. וַיָּבֹא.

ὀρτυγομήτρα [שלו] Exod. 16¹³. The only word for *quails* in LXX (ὄρτυξ not being used); always sing. and collective. From the analogy of μήτρα (of wasps) ὄρτ. should = *Queen quail*, or leader of the flock. Aristotle however uses it for a bird of distinct species which migrates with the quails. Hesych. on the other hand ὄρτυξ ὑπερμεγέθης. The origin of the LXX use does not appear.

41 διέρρηξε [פתח. | ποταμοί [נהר] as if subject of verb.

* v. Hooker *Eccl. Pol.* Bk. v. 19. 3 and the note from Saravia.

CVI 1 in 1 Macc. 4²⁴ takes the form ὅτι καλὸν εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

7 ἀναβαίνοντες [עָלִים] i.e. עָלִים. Conversely Jer. 22²⁰ מעברים = εἰς τὸ πέραν τῆς θαλάσσης.

12 καὶ ᾗνεσαν τὴν αἰνεσιν αὐτοῦ [יִשְׁרֹו תהלתו] Gk. crpt. for ᾗσαν, or paraphr.: cf. variants 7¹ 22²⁴. PsR. *cantaverunt*, V. *laudaverunt*.

15 πλησμονήν [רִוּוֹן] as if רצון Bā. Dt. 33²³ πλησμονή δεκτῶν = יִשְׁבַּע רִצְוֹן. | 19 γλυπτῶ [מסכה] 30 θρ. = (מנפה) *amid the ruin*.

23 ἐν τῇ θραύσει [בפֿרץ] (v 30 θρ. = (מנפה) *amid the ruin*. ἀπὸ θυμοῦ ὀργῆς αὐτοῦ [חמתו] imitating Exod. 32¹². Latt. *iram ejus*. | 27 ἐν ταῖς χώραις [בארצות] Gen. 10²⁰.

28 καὶ ἐτελέσθησαν [ויצמדו] Num. 25³. Τελεῖν and cognates in LXX, when used of initiation, are mostly of immoral rites, as for פֿרִיזָה, פֿרִיזָה, Dt. 23¹⁷⁽¹⁸⁾ τελεσφόρος (fem.), τελισκόμενος: 1 K. 15¹² τελετὰς (abstr. for concr.); Hos. 4¹⁴ τῶν τετελεσμένων. But τελεταὶ of initiatory rites generally Wisd. 14¹⁵, 3 M. 2³⁰.

29 + αὐτόν. | καὶ ἐπληθύνθη [ותפרץ] ‘Paraphr., cf. for פֿרץ, Gen. 28¹⁴ πλατυνθήσεται, 30³⁰ ηὐξήθη, 30⁴³ ἐπλούτησεν, Job 1¹⁰ πολλὰ ἐποίησας.’ D. Latt. *multiplicata est*, PB. *was great*.

30 καὶ ἐξιλάσατο [ויפֿלל] ‘a paraphr. based on general sense of Num. 25⁶⁻¹³, and v 13 in particular. The Hebrew means really *intervened, mediated*.’ D. PsR. *exoravit*, SM. *oravit*, PB. *prayed* (as if Hithpael), V. *placavit*.

31 ἐλογίσθη αὐτῷ εἰς δικ.] Gen. 15⁶.

33 καὶ διέστειλεν [ויבטא] a mechanical rendering, v. 66¹⁴.

34 להם] om. s p.m.

36. 38 γλυπτοῖς [עצב] referring to עצב, but v. v 19. | τ. δαιμονίοις [לִישָׁדִים] 91⁶.

38 ἐφονοκτονήθη [ותקח] (Num. 25³³ Hiph. τὸ γὰρ αἷμα τοῦτο φονοκτονεῖ τὴν γῆν), *contracted bloodguiltiness*, φονοκτόνος a murderer (the first part = cogn. accus.). Hence φονοκτονεῖν, to find or to make guilty of murder, cf. 1 K. 8³² ἀνομηθῆναι (להרשיע) = to be judged *ἄνομος*.

40 καὶ ὀργίσθη θυμῷ Κύριος [ויחר אף].

CVI 44 ἐν τῷ αὐτὸν εἰσακοῦσαι בִּשְׁמָעוּ V. as if וַיִּשְׁמָע *et audivit*. LXX, PsR. (*cum exaudiret*) as MT.

45 להם] om. v. 31²². | 47 ἐπισυνάγαγε] Mt. 23³⁷.

CVII 4 ὁδὸν ῥῥ] cum sqq.

ὁδὸν πόλιν] s only (other mss ap. Swete πόλεως); ὁδ. as prep. c. acc. Cf. Num. 14²⁵, Dt. 2¹ ὁδὸν θάλασσαν ἐρυθράν.

πόλ. κατοικητηρίου מוֹשֵׁב עִיר] so v 7. In Exod. 12²⁰ κατοικ. = מוֹשֵׁב. Rom. *habitationis* in both vv 4 and 7. Mil. V. here have *habitaculi* (which is its meaning elsewhere, as 76³, Eph. 2²², Rev. 18²); but in v 7 *habitationis*. LXX in v 36 κατοικεσίας. It may be abstract in meaning *a city of habitation*; cf. the use of σωτήριον and 1 K. 8¹³ Α οἶκον κατοικητηρίου בית זבל; also Dan. O 2¹¹. In 2 M. 11² οἰκητήριον is an adjective.

5 πεινῶντες καὶ διψῶντες ἡ ψυχὴ αὐτῶν] v. 90¹⁰.

8 τὰ ἐλέη αὐτοῦ] i.e. רַחֲמֵי; and of course accusative, but V. *misericordiæ*. Cf. Aug. Confess. 5¹⁰ “Deus meus cui confitentur ex me miserationes tuæ,” 6⁷ 7⁶, but 5¹ “(Anima mea) confiteatur tibi miserationes tuas, ut laudet te.”

9 κενήν קָקַרְשׁ.

11 παρεπύκρναν [הִמְרוּ] (v. 5¹¹), with non-personal object (of law transgressed), as 105²⁸, 1 K. 13^{21,26}, Lam. 1¹⁸ (מרה Kal) following the Hebr. Similarly παρώξυναν (נָאֵץ), as 74^{10,18} (ὄνομα), Isai. 5²⁴ (λόγιον).

17 ἀντελάβετο αὐτῶν [אָוֹלִים] i.e. אָוֹלָם (v. 58¹²), as if a verb of the root found 22^{1,20}.

20 + αὐτούς 2⁹.

24 βυθῷ [מִצּוֹלָה] so 68²³ 69², Exod. 15⁵ (2 Cor. 11²⁵).

25 ἔστη] i.e. יָעֹמֵד (? gender). | καὶ ὑψώθη] i.e. מָרָם.

27 ἐταράχθησαν יַחֲוֹנוּ.

29 καὶ ἔστησεν (s) [יָקַם] Rom. V. *statuit*: al. ἐπετίμησε (Mt. 8²⁶, Mk. 4³⁹, Lk. 8²⁴); al. ἐπέταξε (Lk. 8²⁵), hence (by Gk. crpt., not in uncials) ἐπάταξε, Mil. *percussit*.

καταιγίδα αὐτῆς s] i.e. מַעֲרִי; the rest (τῇ) καταιγίδι.

CVII 29 לדממה] om. א, unless αὐτῆς somehow represents it. In the rest καὶ ἔστη εἰς αὐραν. 'ג = αὐρ. 1 K. 19¹², Job 4¹⁶.

τὰ κύματα αὐτῆς גליהם.

30 ἐπιμελία] א, crpt. of ἐπὶ λιμένα.

32 The aorists imperative in this Ps. call for a definite offering of praise for definite mercies.

35 εἰς λιμένας לאנם] א only. Gk. crpt. or popular form of λίμνας. Line 2 om. א p.m. only.

36 συνεστήσαντο ויכוננו Biel quotes Diod. Sic. Τροίαν συστήσασθαι, *Trojam condidisse*.

40 ἐξεχύθη] i.e. יצף. | ἐν ἀβάτω καὶ οὐχ ὁδῶ להתו לאדרך.

41 καὶ ἐβοήθησε וישגב v. 9¹⁰. V. *adjuvit*, PB. *helpeth*. | πατριάς כמשפחות Exod. 6¹⁵ etc.

CVIII 2 + ἑτοίμη ἡ καρδία μου (before ἄσομαι)] from 57⁸. Latt. PB.

ἐν τῇ δόξῃ μου אה בבורי.

+ ἐξεγέρθητι ἡ δόξα μου א^{c.a.} T, Latt.

8 ὑψωθήσομαι אעלה] i.e. אעלה Bā.

10 ἐμοί [עלי] as = אלי.

ὑπετάγησαν] reading and understanding as 60¹⁰ ('הה = 'הה passive Aram.).

II εἰς πόλιν περιοχῆς [עיר מבצר] *A fortified city*; unless LXX read as in 60¹¹. Latt. *in civitatem munitam*.

Also v. Pss. 57 and 60.

CIX 1 ὁ θεὸς τὴν αἰνεσίαν μου μὴ παρασιωπήσης [אלהי ת' וג'] i.e. apply. אלהים and Hiph. תַּחַרֵּשׁ, understood by LXX as in Job 41⁴. Παρασιωπᾶν "to pass over in silence, omit mentioning. Polybius." L & S. Παρ. is used with acc. 1 Sam. 23⁹, Hos. 10¹³: without acc. Ps. 28¹. PB. misprints *laudum* for *laudem*.

2 ἡνοίχθη פתחו] equiv. pass. So Latt. PB. | κατ' ἐμοῦ אתי אה.

4. 5 תחת אהבתי] = (v 4) ἀντὶ τοῦ ἀγαπᾶν με, (v 5) ἀντὶ τῆς ἀγαπήσεώς μου. Latt. mistaking με of v 4 for object, render *Pro eo ut me diligenter*; (v 5 *pro dilectione mea*).

4 ἐγὼ δὲ προσευχώμεν ואני תפלה.

CIX 6 κατάστησον קרפך] Gen. 39⁴. Καθιστ. is often used in connection with rule and authority; the object being either as here the person in power Mt. 25²¹: or the power itself Prov. 29¹⁴, 1 Chr. 25³.

διάβολος יושׁ] “not freq. in classical Greek,” Cremer; a malicious rather than a false accuser (Lk. 16¹). Generally for יושׁ: also for קר Esther 7⁴. The corresponding verb διαβάλλω occurs Dan. O Θ 3⁸, O 6²⁴⁽²⁵⁾: 2 M. 3¹¹, 4 M. 4¹ (only): ἐνδιαβ. is more freq. (6 times): Hebr. for either verb (δ. or ἐνδ.) has יושׁ (only), cf. 38²¹.

For other words extending their meaning from the legal sphere or one akin, cf. ἀντίδικος (1 Peter 5⁸), συκοφαντεῖν, παρακλητός.

8 ἐπισκοπήν קרפך] The cogns. often correspond, Gen. 50²⁴, Judges 9²⁸, Job 10¹². Between vv 7 and 8 Rom. inserts *Fiat habitatio ejus deserta et non sit qui inhabitet in ea* from 69²⁶.

10 ἐπαιτησ.] Lk. 16³, Sir. 40²⁸.

ἐκβλήθησαν יושׁ] i.e. יושׁ. Bā. | οἰκόπεδον] v. 102⁷.

11 ἐξεραυνήσάτω יושׁ] i.e. יושׁ. Δανειστής recurs only 2 K. 4¹, Prov. 29¹³, Sir. 29²⁸ and Θ Is. 3¹².

12 ἀντιλήπτω קרפך] i.e. קרפך.

13 μιᾷ קרפך] i.e. קרפך. | τὸ ὄνομα αὐτοῦ יושׁ] so Latt. PB.

15 ἐξολεθρευθείη] i.e. יושׁ.

18 ὡς ἱμάτιον יושׁ] so Latt. PB., i.e. (acc. to the Masoretic punctuation) יושׁ. ‘This (or יושׁ) would be the form of the sing. of יושׁ (2 S. 10⁴): cf. יושׁ for sahw swimming.’ D.

εἰς β. | ἐν β.

22 τετάρακται יושׁ] cf. 55⁵ ἐταράχθη = יושׁ Bā.

23 ἀντανηρέθη (s p.m. but al. -θην) יושׁ] v. 10⁵.

ἐξετινάχθη יושׁ] as usual: Exod. 14²⁷.

24 ἡλλοιώθη יושׁ. | δι' ἑλαιον יושׁ.

28 οἱ ἐπανιστάμενοί μοι יושׁ] i.e. יושׁ, so Latt. PB.

29 διπλοῖδα יושׁ] “Diplois, a doubled cloak, i.e. a pallium or other article of outward apparel, was partly doubled

back in the same manner as women do their shawls. It belonged to the Grecian costume and was affected by the Cynic philosophers. Hor. Ep. 1. 17²⁵." Rich, Dict. Ant. Perhaps first occurring in LXX (always for 'ב), representing suitably the outer oriental robe. Cf. 1 Sam. 28¹⁴ with Ps. 104². In 1 Sam. (6 times) and Job 29¹⁴ for 'ב; Bar. 5².

CIX 31 καταδικόντων 'נפש] ? paraphr.; or Gk. crpt. for καταδικάζοντων. | τὴν ψυχὴν μου נפשו.

CX 1 ὑποπόδιον 'הרם] ὑπ. first found in LXX. Deissm. however argues from its occurrence in Lucian, Athenæus, and a Papyrus of 190 A.D. (καθέδρα σὺν ὑποποδίῳ) that it is not of Jewish origin. | 3 μετὰ σοῦ] i.e. עִמָּךְ.

ה' אֶרְכָּה] i.e. נִדְבָה; 'or they might have imagined נִדְבָה; cf. אֶרְכָּה for נִדְבָה 107⁴⁰ 113⁸. D.

ἐν ταῖς λαμπρότησι 'בְּהִירָה as MT.

πρὸ ἑωσφόρου] i.e. בְּשַׁחַר (earlier) *than the morning*: cf. 74¹².

'Of course מן can of time mean only *after*.' D.

Ἑωσφόρος, the morning star, i.e. the brightest in the East in the morning twilight שַׁחַר: of the twilight itself 1 Sam. 30¹⁷ נֶשֶׁךְ. Cf. 2 Pet. 1¹⁹ φωσφόρος: Rev. 22¹⁶ ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός. Such expressions may sometimes point to the Sun. Isai. 14¹² has caused ἑωσφ. to be taken falsely as a name of Satan and so interpreted here.

ל' absorbed in following σε, being taken as = אֶתְּ anticipatory, v. 12⁵; and so omitted, see 31²².

טל (= δρόσος 133³) understood by reference to Aramaic (טל, טל masc. of טל Talitha Mk. 5⁴¹), as = *puerum*, and omitted as superfluous, or compensated by the ἐξ of the verb; cf. 2⁷. For the omission cf. 19¹¹ נפת | 126⁶ מִשֶּׁךְ | 127⁵ הגבר. The Syriac renders טל לך in the way thus assumed, understanding the line as LXX. | ἐξεγέννησά σε] (al. ἐγένν.) i.e. יִלְדָּתְךָ.

6 πληρώσει 'מְלִא as ptcp., cf. 112¹ θελήσει = מְלִא.

πτῶμα (א but al. πτώματα) גויות] dead bodies. Latt. *ruinas*.

ἐπὶ γῆν πολλήν (א only) על-ארץ רבה] al. γῆς πολλήν: al. γῆς

πολλῶν. Rom. *In terra copiosa*, Mil. *super terram multorum*, V. *in terra multorum*.

CXI 1 σοι κύριε יְיָ] v. 26¹².

2 τὰ θελήματα αὐτοῦ דְּהַצְפָּח.

εἰς τ. θ. αὐ.] might be taken variously (α) to the full extent of (2 Cor. 10¹³), (β) so as to fulfil, (γ) in respect to.

4 μνείαν ἐποιήσατο זָכַר עָשָׂה] Literal rendering. The Gk. either = ἐμνήσθη Isai. 32¹⁰, Job 14¹³, or (like the ἀνήγγειλε of v 6) = *mentioned*, as in St Paul, Rom. 1⁹, Ephes. 1¹⁶, 1 Thess. 1², Philemon 4; either rendering would be classical.

5 τροφήν דְּרָחַק Sim. sound. | 10 τοῖς ποιούσιν αὐτήν דְּהַצְפָּח.

CXII 1 TR + τῆς ἐπιστροφῆς Ἀγγαίου καὶ Ζαχαρίου. Used by those newly returned from exile. For A. καὶ Z. v. 146¹.

3 δόξα דָּוָן.

5 χρηστὸς ἀνὴρ ὁ οἰκτίρμων טוֹב אִישׁ חֲנּוּן SM. *Vir bonus miseretur*, PB. *A good man is merciful*. | κυχρῶν from κυχράω = κίχρημι. | οἰκονομήσει] *will manage*, or perh. *dispense*, 2 M. 3¹⁴, 3 M. 3². | 7 ἐλπίζειν דְּיָצֵי.

CXIII 1 Αἰνεῖτε παῖδες Κύριον יְיָ הללו עֲבָדֵי] Latt. PB.

3 αἰνείται לְלַמְּדָה] misunderstood by PsR. as = αἰνεῖτε *laudate*: al. Horol. αἰνετόν, V. *laudabile*.

5. 6 ὁ ἐν ὑψηλοῖς κατοικῶν καὶ τὰ ταπεινὰ ἐφορῶν הַמְּגִבָּה לְרֹאשׁוֹ לְשִׁבְתָּהּ הַמְּשִׁפִּילִי.

8 + αὐτόν; or (better) read הַיֹּשִׁיבֵהּ.

CXIV 1 βαρβάρου לְעֵן] of foreign language, as 1 Cor. 14¹¹. (B. also = *cruel, brutal*, בערים Ezek. 21³¹, so 2 M. 15².)

5 + καὶ σύ. | 6 l. 2, om. s p.m.

7 ἐσαλεύθη קוּלִי.

8 λίμνας אֲנָם] (cf. 107³⁵). | πηγὰς מַעֲיֵנו] i.e. מַעֲיֵנֵינוּ.

ἀκρότομον חֲלַמִּי Dt. 8¹⁵, Job 28⁹; also for שֶׁלֶם 1 K. 6⁷. ἀκρ. L. & S. “cut off sharp, abrupt.” Biel, “valde acutus, durus, præruptus, altus, resectus.” Hesych. δξύτατῳ λίθῳ ἢ ὑψηλῷ καὶ σκληρῷ τέμνοντι (hard to one who would cut it), to which Suidas adds σκληρὰ καὶ ἄτμητος. Chrysost. ad h. l. τὴν

σιδήρῳ οὐ ῥαδίως εἴκουσαν ἀλλ' ἐκ τῶν ἄκρων μόλις ἀποθραυομένην*. These are not clear, but as far as appears from them ἄκρ. = originally *cut off at the end, præruptus*; is used as an imposing epithet like *beetling* Dt. 8¹⁵: thence derived here, and (not quite appropriately) Job 28⁹. The sense *hard* in the interpreters seems to come from ἤη (στερεὰ Dt. 32¹³, Isai. 50⁷), but to be implied Sir. 48¹⁷. Ἀκρ. is found also (without original) Josh. 5^{2,3}, Wisd. 11⁴, Sir. 40¹⁵; and in other translators.

CXV 2 μήποτε ἡμῶν] v. 79¹⁰.

3 After οὐρανῷ R + ἄνω ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς. All uncials add the last three words in some form. PsR. *sursum in caelo et in terra* (Mil. *super terram*), V. as MT.

4 τῶν ἑθνῶν R] from 135¹⁵.

7 ad fin. PsR. + *neque enim est spiritus in ore ipsorum*.

9 + οἶκος from 135¹⁹ V., PB. | ἡλπισεν] for imperative, as in 10. 11.

9. 10. 11 R has the form ὑπερασπισ (which does not appear elsewhere) instead of ὑπερασπιστής.

16 ὁ οὐρ. τοῦ οὐρανοῦ שמים שמיים] inaccurate. v. 2⁴.

17 σε Κύριε R] cf. 111¹, Latt. PB. | 18 + οἱ ζῶντες.

CXVI 1 ἡγάπησα תיבתה] as usual. V., SM. *dilexi*. PB. "I am well pleased" either from the classical ἀγαπᾶν, to be content, or from Luther's German intervening "Das ist mir lieb."

τῆς φωνῆς קולי.

8 ἐξελετο תצח. | 9 εὐαρεστήσω תלתה] v. 26³.

10 διό כי] as the ὅτι of Luke 7⁴⁷, the effect being evidence of the cause, Latt. PB. Cf. 102⁵ PB., or the γὰρ of 1 Cor. 10⁵.

11 ἐκστάσει ויפח] so 31²³.

12 περί supplied, as *touching, in consideration of*.

14 omitted by all uncc. and PsR.; supplied in Horol. V.

15 PB. *dear*, i.e. *precious*, cf. 139¹⁷.

16 σός] (?) emphatic.

* If this is meant to explain the form ἀκρότομον Chr. seems to insert a quasi-negative. Cf. the quotation from him on p. 9.

CXVI 17 line 2, om. ✠R with PsR.: the rest with V. as MT.

CXVII 1 αἰνεσάτωσαν ✠ only] ? שִׁבְחֵיהֶן. R reads καὶ ἐπαινέσατε, perhaps from an original שִׁבְחֵיהֶן. al. ἐπαινεσάτωσαν or as R without καί. In Rom. 15¹¹ WH. καὶ ἐπαινεσάτωσαν, TR as R.

CXVIII 2 + οἶκος before Ἰσρ. from 115⁹ with Mil. but not Rom. V.

2. 3 + ὅτι ἀγαθός before ὅτι εἰς τόν, with PsR.; but V. only in v 2.

4 ✠ omits. The other uncials with PsR. + πάντες before οἱ φοβ. and RT with PsR. + ὅτι ἀγ. as before. V. as MT. PB. follows V. in these 4 vv.

5 ἐπήκουσέ με εἰς πλατυσμόν יה ענני במרחב] *He heard me and set me at large*, omitting Κύριος (Bä.) with PsR. (V. Dominus). The omission may mean that LXX (with Masora and Talmud, v. J. and L. *ad l.*) attach יה to במ' in the sense '“breadth of Yah” = widest breadth. Breadth does not seem to me an idea likely to be intensified by the addition of Yah (not like *the flame of Yah*, or הררי אל), esp. when the subject of the verb is Yah also.' D.

6 + βοηθός. | 7 βοηθός] i.e. בִּעֲזָרִי v. 17⁹.

7 ἐπόψομαι τοὺς ἐχθρούς μου אראה בשנאי] cf. renderings of 59¹¹ 112⁸.

10. 11. 12 Om. כִּי with PsR.; but V. *quia*, v. 24².

ἡμυνάμεν αὐ. ἀμύνεσθαι] ἀμύνεσθαι has both meanings, (1) *take vengeance* Josh. 10¹³, (2) *repel, ward off* 2 M. 6²⁰, 4 M. 14¹⁹ (ἐπαμ.), or with accus. of persons helped, *defend* Isai. 59¹⁶ (cf. Acts 7²⁴), sometimes ambiguous 2 M. 10¹⁷. The Latin Versions (Rom. *vindicabor*, Mil. V. *ultus sum*) choose the former (cf. the parallel use of *defensor* in 8³ PsR.); but *repel* seems to fit the context better. (Wellhausen thinks it suggests a milder meaning than *destroy* for אמ.) If *repel* is understood, LXX may have drawn the meaning from circumcision, i.e. *divested myself of (my*

assailants). Cf. ἀπεκδυσάμενος Col. 2¹⁵ (as interpreted by Chrysostom, etc.) with ἀπέκδυσις used in v 11 of περιτομή.

CXVIII 12 ἐκύκλωσάν με ὥσεϊ μέλισσαι κηρίον καὶ ἑξακύθησαν ὥσεϊ πῦρ ἐν ἀκάνθαις] i.e. (Bä.) כְּדֹנֶן בְּעֵרֹ כַּשָּׁבַק, which he maintains as the original reading. Or κηρίον, added to complete the sense (as is occasionally done, cf. 57⁵ καὶ ἐρρύσατο, 71⁸ ὅπως ὑμνήσω, 72¹⁷ εὐλογημένον), may have entered into proverbial expressions, cf. Plutarch ap. Alford, G. T., vol. III. p. 110 “τοῖς χρήμασιν ὥσπερ κηρίοις μέλισσαι προσλιπαροῦντες.” Κηρίον is used with a word of kindred meaning as context; generally μέλι, here μέλισσαι, v. 19¹¹ 119¹⁰³, Prov. 16²⁴, Cant. 4¹¹ and, a peculiar use, Ez. 20^{6,15}.

ἐξεκ. we might render “were burnt out like thorns on fire,” but ἐκκαίω is scarcely so used by LXX, except in the passage below, and often = בער (2¹² 89⁴⁷; Hiph. Exod. 22⁵⁽⁶⁾): so they either read בערו or took ἐκκ. for a fair paraphr. in the context. In Sir. 43²¹ is a curious use of ἀποσβέσει as a parallel and practical synonym of ἐκκαύσει.

ἐν (ἀκάνθ.) supplied as paraphr. of genitive, v. 73⁴.

13 ἀνετράπην [דַּחֲתַנִּי] i.e. perhaps דַּחֲתִי; v. 64⁷. The isolated 2nd p. causing difficulty. | 14 ὕμνησίς μου זִמְרָת.

16 ὑψωσέν με] i.e. הִרְוֵנִי 3 f. s. pret.: με supplied.

22 λίθον] pendant: attracted into the case of the relative.

23 αὕτη, θαυμαστή] Hebr. fem., v. 27³.

24 αὕτη ἡμέρα [זֶה הַיּוֹם] al. αὖ. ἡ ἡμ. PsR. *Hæc dies*, V. *Hæc est dies*.

27 συστήσασθε [אָסַרְו] to suit context as understood.

ἐορτήν קָדֵשׁ.

ἐν τοῖς πυκάζουσιν [בְּעֵבְתִּים] altern. meaning (for the other v. 2³) *in the thick branches* Lev. 23⁴⁰ (‘γ=δασεῖς): πυκ. of trees = רַעֲנַן, Job 15³², Hos. 14⁹. PsR. *in confrequentationibus*. V. *in condensis*, “Arrange the feast with the thick branches”; as a Psalm appropriate to the Feast of Tabernacles.

28 + at end the words of v 21.

CXIX 2 οἱ ἐξεραυνῶντες יצנ] v. 12⁸. The vb. י occurs in the following verses of this Ps., and in each = ἐξερευνᾶν or ἐκζητεῖν with inconsiderable variety of reading, 2. 22. 33. 34. 56. 69. 100. 115. 129. 145.

3 οὐ γὰρ οἱ ἐργαζόμενοι ילעל א ל א] so Latt. PB.

5 ὀφελον ילקא] *utinam*, “ὀφ. becomes a mere particle in LXX, cf. Num. 14² 20³, Ex. 16⁸.” W-M.

9 κατορθώσει יצח] v. 73¹³. | 10 ἀπόσση με ינני ת.

16 μελετήσω יצנתא] cf. *vv* 24. 47. 70. 117. 143. 174.

20 ἐπετόθησε יגר] ‘Rendered from context.’ *D*.

21 ἐπικατάρατοι] with line 2, so Latt. PB.

22 περίελε יג] *strip*, orig. as Hebr. here, of clothing, Gen. 38¹⁴ 41⁴²; then without force in the περί, Ex. 32² ἐνώτια; then quite generally, Ex. 8⁸ (βατράχους), 2 Chr. 32¹² (θυσιαστήρια), Num. 30¹³ (vows), etc. (classical use much the same).

23 ἠδολέσχει ישי] so generally, but *v* 148 = μελετᾶν.

24 αἱ συμβουλῖαι μου יצני ישי] softening the figure.

ad fin. + τὰ δικαιώματά σου.

28 ἐνύσταξεν יצח] perh. Gk crpt. for ἔσταξεν (Job 16²¹, Eccles. 10¹⁸, cf. Prov. 27¹⁵) Bā. | ἐν τοῖς λ. = יכ.

30 τὰ κρίματά σου] v. 25⁶ and variants in *vv* 55. 109. 153.

οὐκ ἐπελαθόμην יצני] v. 75⁹.

32 ὅταν ἐπλάτυνας] *at the times when thou didst enlarge*, v. 102³. In their affection for the aorist LXX lose the distinction between this and *vv* 30. 31.

33 διὰ παντός יעק] v. 89⁵².

34 + μου] So 58. 69.

37 ἤσον] transit., so *vv* 40. 88. 93. 107. 156. 159.

38 ישי] om.

39 ὑπώπτεισα יגר] perh. in the sense of fear, like the old English *doubt*, cf. Sir. 9¹³. Latt. *suspīcatus sum*.

47 + σφόδρα with PsR. not V.

49 τῶν δούλων] Gk. crpt. of τῷ δούλῳ.

50 με παρεκάλεσεν יצח] perh. as יצח; unless a paraphr.

CXIX 50 ἔζησέ με] ἔζησα is transitive on the analogy of ἔστησα. The corresponding fut. is ζήσω or ζώωσω (80¹⁹).

ⲛ omits these two words and all *v* 51 except the last two words οὐκ ἐξέκλινα.

51 παρηγόμουν] cf. Prov. 29⁸ and Ps. 1¹. The suffix apparently neglected. The η either as cpd. of ἀνομέω, or cf. 65⁴ ὑπερηδυνάμωσαν.

53 ἀθυμία] In 11⁶, Lam. 5¹⁰ '† = καταιγίς.

54 ἐν τόπῳ] בבית.

55 ἐφύλαξα] = middle as *v* 60 etc.; cf. 17⁴ for different use.

57 εἰ] 2nd p.; hence vocative in Latt. as in LXX but only Mil. expresses *es tu*. So PB.

εἶπα τοῦ] 'cf. 36¹ 106²³ [in all τοῦ = ἅ] and Acts 27¹ ὡς ἐκρίθη τοῦ πλεῖν.' D.

60 ἡτοιμάσθην] תישׁתׁי.

62 μεσονύκτιον] accus. for time when, cf. 137⁷ τὴν ἡμέραν | Gen. 43¹⁶ τὴν μεσημβρίαν | Exod. 34²³ τρεῖς καιρούς | Josh. 2³, Zech. 1⁸ τὴν νύκτα | Dan. 9²¹ Θ ὥσεὶ ὥραν (Ο ἐν ὥρᾳ) θυσίας ἐσπερινῆς. | ἐπὶ ἡ] Hebraism.

66 καὶ παιδείαν] עמ. | **67** διὰ τοῦτο] ותעת.

68 + Κύριε with PsR. not V. | ἐν τῇ χρηστότητί σου] מטיב i.e. בטוב.

69 ἐπληθύνθη] מ.פ.ל. | **70** ἐτυρώθη] מ.פ.שׁ v. 68¹⁶. | ὡς γάλα i.e. בָּחָלָה.

71 ἐταπείνωσάς με] ענִיתִי i.e. עֲנִיתִי, cf. *v* 50; or from *v* 75.

79 The Greek readings vary. ἵ om. ⲛ p.m. | or = εἰς ἐμέ R. | or (with ἐπιστρεψ. *strengthen and refresh* 19⁸) = με (ἵ being taken as = ἅ) ⲛ^{c.a.} AT.

83 ἐν πάχνῳ] בקיטור 'ק 148⁸ = κρύσταλλος. | **84** ἐκ] ב.

85 διηγῆσαντο] כרו] as if = כְּרָאִי (J. and L.), or (with Bā.) ספרו, the ס derived from preceding *v*.

ἀδολεσχίας] שׁיחֻת i.e. שִׁחֻת. | + Κύριε at end with PsR., not V.

91 διαμένει] עמד.

CXIX 98 τὰς ἐντολάς σου] with MT. \aleph p.m. only; *al.* τὴν ἐντολήν σου.

μοί ἐστιν לִי-אֵין] *al.* (for μοί) ἐμοί or ἐμή.

99 בָּל] PB. with SM. om.

103 τῷ λάρυγγί μου לַחֲכִי] Latt. *faucibus meis*. PB. *throat* (but 137^6 *roof of my mouth*). Cant. 5^{16} $\text{ח} = \text{פָּאָרַנְג}$.

\aleph + καὶ κηρίον with PsR. not V.

104 ad fin. + line 2 of ν 102, with PsR. not V.

105 ὁ νόμος σου דְּבַרְךָ] Latt. *verbum tuum*.

108 εὐλόγησον רַצָּה] Gk. crpt. for εὐδόκ. Mil. *prospera*, Rom. V. *beneplacita fac*, cf. 49^{19} .

112 διὰ παντὸς ἀμειψιν עַקֵּב] \aleph p.m. only, perh. some confusion with ν 44. The rest δι' ἀντάμειψιν. V. *propter retributionem*. No form of ἀμείβω recurs in LXX, v. 89^{52} .

113 παρανόμους סַעֲפִים . | **114** βοηθός μου סִתְרִי] 91^1 .

116 ζήσόν με אֶחֱיָה] Gk. crpt. for ζήσομαι: the converse ν 88 \aleph .

118 ἐξουδένωσας סָלִית] PB. *thou hast trodden down* (contrast 44^6). 'Εξουδ. is right (Aram. סָלָא *to slight, despise*; cf. Lam. 1^{15} Heb.). PB. follows Jews in connecting with קָסַלָה סָלָל . D.

ἀποστατοῦντας] denom. from ἀποστάτης Num. 14^9 .

ἐνθύμημα] i.e. 'תַּרְעִית, in Aram. = *thought*, as Ps. 10^2 Pesh., and often.' D. Wellhausen however accepts MT. תַּרְמִי.

119 παραβαίνοντας סִיגִים] i.e. סָגִים .

ἐλογισάμην הִשְׁבַּחְתִּי] i.e. הִשְׁבַּחְתִּי .

120 καθήλωσον] i.e. סָמַר "nail," as in New Heb.; cf. מסמר Is. 41^7 *al.* a nail.' D. V. *confige timore tuo carnes meas*.

122 ἔκδεξαι עָרַב] Gen. 43^8 44^{22} . A meaning not classical, perhaps connected with the idea of succession; a guarantee viewed as a second line of defence. V. *suscipe*, PsR. *elige*, i.e. from Gk. crpt. ἐκλεξαι . SM. *dulce fac (servo tuo)*, PB. *make... to delight*, connecting with עָרַב *pleasant*.

127 τοπάzion פָּז] from the sound. "In some curious way [the terms *topaz* and *chrysolite*] have become interchanged.

The *t.* of the ancients is the *chr.* of the moderns and *vice versa*. The ancient *t.* or our *chr.* is a yellowish-green or greenish-yellow transparent stone, not unlike some kinds of grass in appearance. It was found in Egypt and specially in an island in the Red Sea from which it derived its name."

The Rev. G. Deane, *Bible Educator*, II. 34.

CXIX 128 + **πρός**] as accus. whither, cf. 94¹⁵: or Bā. for כל-פקודיך suggests לְכָל-פְּקוּדֶיךָ, ל being misplaced.

κατωρθούμην] **κατορθ.** is used both of *stability* 96¹⁰ 97², from the fig. of upright position: and of *integrity* 119⁹, from the fig. of straight path. (In another way 2 M. 8³⁶ **φόρον κατορθώσασθαι**.) "I pursued a straight path to the fulfilling of thy commandments."

130 **δήλωσις** **פתח**] **יאיר** suggesting Exod. 28³⁰.

131 **καὶ ἤλκυσα πνεῦμα** **ואשפח**.

133 **κατακυριενυσάτω**] i.e. **שָׁלַט** neglecting gender of **אֱלֹהִים**.

136 **διεξόδους** **פלגי**] v. 1³; either accus. after **κατέβησαν** used transitively (**יִרְדּוּ**), as V. *deduxerunt*, or in Jerem. 9¹⁸ 14¹⁷ **καταγαγεῖν**, or cogn. acc. as Hebr.: cf. in the prayer *Ad mensam dulcissimi* (Præpar. ad Missam) "Tu qui fontem miserationis nunquam manare cessabis." A reads **διέβησαν** (Gk. crpt.) with PsR. *transierunt*. Horol. **κατέδυσαν**.

137 **εὐθής**] for the form v. 19⁹. Horol. **εὐθελίαι αἱ κρίσεις**.

139 **ἐξέτηξέν με** **צמחתני**] 'צ elsewhere = **ἀποκτείνω**, **ἀφανίζω**, **ἐξολεθρεύω**, **ἐκδιώκω**, and where the Psalmist is object 69⁵ **μισῶ**, 88¹⁷ **ἐκταράσσω**.

ὁ ζήλος τοῦ οἴκου σου **קנאותי**] from 69¹⁰ with Rom. *zelus domus tue*: al. om. **τ. οἴκ.** with Mil. *z. tuus*. V. as MT. *z. meus*.

144 **καὶ ζήσόν με** **ואחיה**] Gk. crpt. al. **ζήσομαι**, v. v 116. Rom. V. *et vivam*, Mil. *vivifica me*.

147 **προέφθασάν με** (**א** p.m. only) **קרמתי**] Gk. crpt. from v 148, **με** supplied.

ἀωρία **נִשְׁרָא**] **א.** Isai. 59⁹ = **אפליות** contrasted with **אֵלֶּה**. Hesych. **σκοτία**, **μεσονύκτιον**, **ἄπρακτος ὥρα**. "Awpos unseasonable, Prov. 11³⁰, Job 22¹⁶, Isai. 65²⁰, Wisd. 4⁵ 14¹⁵.

CXIX 148 πρὸς σὲ ὀρθροῦν (s p.m. only) אֲשֶׁמְרוּת] ὀρθροῦν seems to be vox nulla and corrupted from ὀρθρον, πρὸς σὲ being supplied (R. with Latt. *ad te diluculo*): the rest with Horol. πρὸς ὀρθρον.

150 οἱ καταδιώκοντές με] i.e. פְּרִי, V., PB.

ἀνομία חַמָּה] dat. after προσήγγισαν (not possible in the Heb.). Προσεγγίζειν takes the dat. Josh. 3⁴, Tob. 6⁹, Dan. O 9²¹; it is oftener used with πρὸς and acc. Rom. *iniqui* (Lat. crpt.). PB. takes ἴ adverbially. | **152** κατ' ἀρχάς קדם.

156 + σφόδρα s p.m. only. | τὰ κρίματα only s p.m. plural.

158 ἐξετηκόμην אַתְּקוּמְתִּי 139²¹; similarity of letters.

ἀσυνθετοῦντας (s p.m. only) בְּגֵדִים] 73¹⁵: the rest (Gk. crpt.) ἀσυνετοῦντας. PsR. *non servantes pactum*, V. *prævaricantes*. | **159** ἐν כ. | **166** ἡγάπησα עֲשִׂיתִי v. 94¹⁹.

167 ἡγάπησεν] i.e. בָּרַח neglecting gender, Latt. P.B.

168 ad fin. + κύριε many MSS. and PsR., not V.

169. 170 Gk. MSS. Rom. Mil. add Κύριε at various points.

170 τὸ ἀξιωμα μου תַּחֲנִיתִי אֶז. in this sense Esth. 5⁷.

173 τοῦ σῶσαί με לְעֹזְרִי.

CXX 1 τῶν ἀναβαθμῶν הַמַּעֲלֹת] so 1 K. 10¹⁹, Isai. 38⁸, of the steps of Solomon's throne and of Ahaz' sundial.

3 δοθείη, προστεθείη] The opt. used here perhaps as = subj. in questions, Ep. Jer. 29; for equivalence of moods cf. 83¹⁵. Or understanding ἄν.

πρὸς γλώσσαν] i.e. לְשׁוֹן. Perhaps πρὸς of standard of comparison (W-M., p. 505) "as an equivalent of thy deceit," i.e. as a fit punishment.

4 ἐρημικοῖς רַתְּמִים] partly from sound: *desert charcoal*.

5 ἡ παροιμία μου גִּרְתִּי] i.e. prob. גִּרְתִּי, gender being disregarded. | ἐμακρύνθη] i.e. מִשְׁתַּבַּח. | **6** πολλά adverbial.

7 εἰρηνικός שָׁלוֹם] cf. 109⁴.

ὅταν ἐλάλουν] *whenever I spoke and I did speak* [cf. Exod. 16³ ἐκαθίσαμεν, 17¹¹ ἐπῆρε, and Numbers 9¹¹ οὗ ἂν ἔστη and v. Blass p. 218]. | αὐτοῖς supplied.

CXX 7 ἐπολέμουν με המה למלחמה. | δωρεάν] from 109³.

CXXI 3 μὴ δῶς (*al.* δώης) לַאֲלֵהָ] Latt. *non det.*

νυστάξει] i.e. = -ξη. | 4 ἐξυπνώσει] s only. The rest ὑπν.

6 ἐκκαύσει sA συγκαύσει RT] A very uncommon use of ἐκκαίω, which (though the commoner word) almost always = *kindle*, or set on fire, whether to destruction or not. συγκαίω is used of the effect of heat on human beings Gen. 31⁴⁰, Job 16¹⁷, Jonah 4⁸, Isai. 5¹¹. (Also to burn thoroughly Isai. 5²⁴, or over a large expanse Isai. 9¹⁹.)

8 τὴν εἴς. σ. καὶ τὴν ἐξ. σ.] order reversed.

CXXII 2 ἐν ταῖς αὐλαῖς σου בִּשְׁעָרַי. | s p.m. alone om. σου, making it "in the courts of Jerusalem." For the opposite tendency v. 26¹².

3 οἰκοδομουμένη הבנויה. | ἥς ἡ μετοχή αὐτῆς] i.e. הַבְּנוּיָה Bā. 'Or rather an abstract form as הַבְּנוּיָה Job 34⁸.' D.

4 φυλαί but once. s p.m. only.

6 The order of lines reversed by s p.m. only. | 6. 7 + δῆ. ἐρωτήσατε τὰ εἰς εἰρήνην τῇ Ἱερ.] *give a friendly greeting to Jerusalem.* The same phrase 1 Sam. 10⁴ 30²¹, 2 S. 8¹⁰ takes acc. of person greeted; also 1 S. 17²² omitting the τὰ. Here T with Horol. τὴν Ἱερ. Biel however here, *salutem apprecamini*. In Lk. 14³² 19⁴² it is τὰ πρὸς εἰρήνην. Rom. V. *rogate*, Mil. *interrogate*.

καὶ εὐθηνία [יְשׁוּלִי] (30⁷ εὐθηνία μου [יְשׁוּלִי] i.e. וְשָׁלוֹ, subst. of form presupposed in 30⁷.

τοῖς ἀγαπῶσιν σε] for dat. v. 29².

7 πύργοις ἀρμάνοις [בָּרֵעִים wh. in 2 Chr. 36¹⁹, Ps. 48^{4,14}, Lam. 2⁵ renders אֶרֶב, and in 45¹⁰ הִיבֵל, are described as *domus turritæ, in modum ædificatæ turrium*. II., which is ἀπ. λ., may therefore be a rhetorical equivalent of B. The interpreters however explain by προμαχεῶνες *ramparts*.

CXXIII 1 ART om. τῷ Δαυείδ. s as MT.

4 τὸ ὄνειδος τοῖς εὐθηνούσις [הַל' הַשְׁאֲנִיִּים] *disgrace in the eyes of or (disregarding context) to the prosperous.*

CXXIV I. 2 ἐν ἡμῖν לנו.

4. 5 διήλθεν ἡ ψυχὴ ἡμῶν [עבר על נפשנו] An extreme case of neglecting the preposition. עבר is given its common sense of crossing a river. For neglect of על cf. 21¹³ (where it is object). על and ל are confused, 47¹. διελθεῖν does not always include issuing, v. 73⁷. But Latt. here *pertransisset*.

5 ἀνυπόστατον [הזירונים] either as Rom., V. *intolerabilem*; so 2 M. 1¹³ 8⁵, Symm., Polybius, Xenophon (though possibly in this sense it is confined to the military sphere); or *out of one's depth*, cf. 69³. Mil. *immensam*.

CXXV I LXX end line 1 at 'צ; line 2 at 'ר; reading ישיב.

3 ἀφήσει] i.e. פָּרַח. | + Κύριος. | τῶν ἀμαρτωλῶν] so Latt. PB.

4 בלבותם, 5 עקלקלותם] the suffixes are neglected.

5 εἰς τὰς στραγγαλίας [רע] “στρ. *tortuosus nodus, nexus intricatus*, Isai. 58⁶ διάλυε στραγγαλιὰς βιαίων συναλλαγμάτων,” Biel; i.e. the word refers (i) to tightness of knot, then (ii), as here, to crookedness (from a knotted cord). Hence *strangle* through Lat. and French (Skeat).

CXXVI I αἰχμαλωσίαν [שביב] i.e. שביות.

ὡς παρακεκλημένοι [בכלמים] perh. reading some participial form of נחם: or paraphr.

2 χαρὰς [רש] paraphr.

6 βάλλοντες al. αἶροντες [נש] V. *mittentes*.

מש] omitted, being imperfectly understood.

CXXVII I om. τῷ Σαλωμῶν most of the MSS.

οἱ οἰκοδομοῦντες αὐτόν [בונים בו] 31²².

2 τοῦ ὀρθρίζειν [משבימי] מש as though an infin. of an Aram. form, cf. 48⁴.

ἐγείρεσθαι (al. -σθε) μετὰ τὸ καθῆσθαι] i.e. קום מֵאַחֲרֵי ש'. Latt. ἐγείρ. as imperative: *Vanum est vobis ante lucem surgere, surgite postquam sederitis*.

δταν [כן] i.e. כִּי v. v 5. The Western Church joins the last clause to v 3 *Cum dederit dilectis sui somnum, ecce hereditas*, etc.

3 ὁ μισθὸς τοῦ καρποῦ] i.e. שְׂכָר פְּרִי.

CXXVII 4 τῶν ἐκτετιναγμένων [הנעורים] ^{altern. meaning,} 109²³ 136¹⁵, Exod. 14²⁷. Elsewhere LXX give νεότης for נַי, at least with suffix 25⁷ 103⁵ 144¹². Βέλη has to do with their rendering here; the cpds. of τινάσσω being used of the discharge of missiles; 1 M. 10⁸⁰ ἐξετίναξαν τὰς σχίζας εἰς τὸν λαόν, cf. 1 M. 2³⁶, 2 M. 4⁴¹ 11¹¹, also Judges 7¹⁹. Cf. Neh. 4⁽¹⁰⁾¹⁶, where τῶν ἐκτετ. = נערי read as נערים, perhaps supposes an allusion to the persons of 5¹³. As the translator rejects an obvious rendering, he may have had some definite meaning in mind. Can the *sons of them that are shot forth* be the Babylonian exiles, with a thought of his own surroundings? cf. Zech. 9¹³.

5 הנבר] om.; *al.* ἄνθρωπος. | τ. ἐπιθυμίαν αὐ. אִשְׁתּוּ] cf. 119¹³¹.

(The word φαρέτρα = 11² יתר; Gen. 27³ תֵּלִי.)

CXXVIII 2 τῶν καρπῶν σου κα^{c.a.} RT. כפך] from κ. *wrist* (sim. of sound), "Schol. οἱ ο' καρπὸν οὐ τὴν ἐπικαρπίαν ἐκάλεσαν ἀλλὰ τὸ μόριον τῶν χειρῶν 1 Sam. 5⁴," Biel; cf. Prov. 31²⁰, where however κ. = י and χείρ = הָב. κα (misund.) τοὺς καρποὺς τῶν πόνων σου. PsR. *labores fructuum tuorum*, V. *lab. manuum t.* כי] om. with PsR. as 118¹⁰⁻¹². V. *quia*.

4 כי] om. with Latt. PB. | Some MSS πᾶς ἄνθρ. with PsR. not V.

CXXIX 1 ἐπολέμησάν με צררוני.

3 ἐτέκταινον [חרשו] Ezek. 21⁽³⁶⁾³¹ (τέκτων = ח 1 Sam. 13¹⁹, 1 K. 7⁽¹⁴⁾², etc.). Τεκταίνειν, *fabricate*, often in a bad sense, Prov. 26²⁴ δόλους | 3²⁹, Sir. 27²² κακά | 11³³ πονηρά | Ez. 21³¹ διαφθοράς | Bar. 3¹⁸ ἀργύριον (with some contempt). But Prov. 12²⁷ τεκταινόμενος ἀγαθὰ (? expression meant to be strange). A rendering of פעלת 68²⁹ is ἐτέκτηνας.

οἱ ἁμαρτωλοὶ [חרשים] i.e. הַרְשָׁעִים; or (quoted by Bā.) as if חַרְשֵׁי רָע Prov. 3²⁹ 6¹⁴ 14²².

τὴν ἀνομίαν αὐτῶν] למענותם.

4 αὐχένας [עבות] i.e. ערפות Bā.: or, paraphrasing, *yoke-strap*, as a contemptuous expression for necks, v. 2³.

CXXIX 6 ἐκσπασθῆναι [שלש] Num. 22^{23, 31} (ἐσπασμένην), Latt. *priusquam evellatur*.

8 παράγοντες] intransit. as 144⁵, 2 Sam. 15¹⁸, and in the N.T. (but 1 Jn. 2^{8, 17} παράγεται). More often transit. in LXX.

εὐλογῆσομεν [ברכנו] & p.m. only. The rest -ήκαμεν.

CXXX 3 παρατηρήσῃ] middle, with all uncials; Horol. -σῃς, v. 37¹².

4 τοῦ ὀνόματός σου] Gk. crpt. for τοῦ νόμου σου (R.), understanding תורה = תורה. Mil. *propter nomen tuum*, Rom. V. *pr. legem tuam*.

σε Κύριε [י'] v. 26¹², Latt. *Dominum*.

5 εἰς τὸν νόμον αὐτοῦ (& only) [ולדברו] י lost after י. The rest λόγον σου or (&^{c.a.}) λ. αὐτοῦ.

5. 6 ἡλπισεν [הוחלתי] i.e. הוֹחֵלִי.

6 ἀπὸ φυλακῆς πρῶτας μεχρὶ νυκτός [משמרים לבקר שמרים לבקר] a conjecture of the general sense.

CXXXI 1 ἐμετεωρίσθησαν [רמו] μ. often in a bad sense figuratively, of ὀφθαλμοὶ Isai. 5¹³, Sir. 23⁴: καρδιά 2 M. 5²¹: διάνοια 2 M. 5¹⁷: in medical language, v. L. & S.

2 ἐταπεινοφρόνουν [שויתי].

ὑψωσα [דממותי] i.e. ר'. v. 4⁵.

ἕως ἀνταποδόσεις] probably Gk. crpt. of ὡς ἀνταπόδοσις (so T: cf. AR). But for ἕως = כ v. 60⁷. PsR. *retribues*, V. *retributio*.

ἐπὶ τὴν ψ. [עלי] i.e. נ'.

3 ἐλπισάτω [יחל] with Latt. AV.; but PB. with MT. (*O Israel*) *trust*.

CXXXII 1 τοῦ Δ. [לד] כ as = תת, cf. 136²³. | + καὶ. | τῆς πρᾶυτητος αὐ. [ענותו] 45⁵.

2. 5 τῷ θεῷ [אביר].

3. II ἐπὶ κλίνης, ἐπὶ θρόνου] of motion to.

4 + καὶ ἀνάπανσιν τοῖς κροτάφοις μου] a doublet from Theodotion (Bä.). So Latt. PB. Kr. recurs Judg. 4^{21, 22} 5²⁶ only, cf. Pss. Sol. 4¹⁸.

7 προσκυνήσωμεν εἰς τὸν τόπον κ.τ.λ. [נ' להדם רגליו] εἰς

perhaps intentionally vague, corresponding to the paraphr. *τόπον κ.τ.λ.*, suggested by Exod. 24¹⁰ (cf. *v* 11), instead of *τὸ ὑποπόδιον τῶν ποδῶν αὐτοῦ* (as 99⁵ 110¹).

προσκυνεῖν usually takes the dat. in the Pss., 29² 45¹³ 99⁵ etc.; absol. 22³⁰; with *ἐνώπιον* 22²⁸ 86⁹. Elsewhere it takes other prepositions as *ἐναντίον* Gen. 23¹²; accus. occasionally of object not divine Gen. 27²⁹ (Oxf. text), 37^{7.9} 49⁸ AF, Ex. 11⁸, Ruth 2¹⁰ A, 2 Chr. 24¹⁷, Esther (13¹²) C⁵, 4 Macc. 5¹²; and of false gods 2 K. 5¹⁸ A (?), Isai. 44¹⁵ (v. Sw.). In the three following places A has the Divine object in accus., Dt. 6¹³ 10²⁰ (from Mt. 4¹⁰, Lk. 4⁸; the rest for *προσκ.* read *φοβηθήσῃ*, Hebr. *תירא*); Judges 7¹⁵ *προσεκ. Κύριον* (*al.* *Κυρίῳ*). N.T. has this accus. besides in Jn. 4^{23.24} (cf. *v* 22), and of our Lord, Lk. 24⁵². In Apoc. accus. only of false deities. The classical use is accus., possibly avoided in LXX as associated with false gods. *Ἐπὶ* with accus. is sometimes added of that over which the worshipper bows, *ἐπὶ τὴν γῆν* Gen. 18², *ἐπὶ τὸ ἄκρον* 47³¹, *ἐπὶ τὴν κοίτην* 1 K. 1⁴⁷; sometimes *ἐπὶ πρόσωπον* is added. *Πρός* of direction, not object, Ps. 5⁸ 138². In 99⁹ 132⁷ *εἰς* may come under this head, or may take the place of dat. as sometimes in Alexandrian Gk. (Deissm. p. 117).

CXXXII 8 τοῦ ἁγιάσματος σου *עוֹר*] cf. 96⁶ 8³.

ἀνάπ. *מנוח*] Gen. 8⁹.

11 οὐ μὴ ἀθετήσῃ αὐτήν *לֹא יִשׁוּב מִמֶּנָּה*] paraphr.: or cf. 89³⁵ οὐ μὴ ἀθετήσω = *לֹא אֲשַׁנֶּה*.

13 + αὐτήν] (or ? *אֶתָּה*).

14 *κατάπαυσις* (as *v* 8 *ἀνάπαυσιν*) *מנוחה*] *κατάπ.* cessation generally, *ἀνάπ.* generally cessation of weariness: *κ.* is more final, *ἀνάπ.* often of temporary refreshment.

15 τὴν χήραν αὐτῆς *צִדְדָּה*] Gk. crpt. of *θήραν*. Latt. *viduam ejus* (which is therefore not a crpt. of *victum*).

18 τὸ ἁγίασμά μου] i.e. *יְהוָה*, cf. 89⁴⁰.

CXXXIII 1 ἰδοὺ δὴ *הנה*.

τ' *מה*] this rendering involves the insertion of *ἀλλ' ἦ*.

CXXXIII 1 ἀλλ' ἤ] (generally = בִּי אִם) after interrogative in the same sense as after negative, Gen. 28¹⁷ οὐκ ἔστιν τοῦτο ἀλλ' ἡ οἶκος Θεοῦ.

2 ὡς μύρον בִּשְׁמֵן הַטּוֹב.

ῶαν בִּי] "edge or skirt" L. & S. From Exod. 28²⁸ 36³¹, LXX take this correctly as the *edging of the neckhole*.

3 Ἀερμών ἰσχυρὸν] So Dt. 4⁴⁸, Josh. 13¹¹, Cant. 4⁸ אֶא. But Ps. 42⁷ 89¹³, Cant. 4⁸ B Ἐρμ.

CXXXIV 1 ἰδοὺ δὴ] as 133¹, V. *ecce nunc*, PB. *behold now*. | + ἐν αὐλαῖς οἰκ. Θ. ἡμῶν] from 135². Latt. PB.

CXXXV 1 δούλοι Κύριον עֲבָדֵי] as 113¹, to supply an object.

4 εἰς περιουσιασμόν ἑαυτῷ לְסִגְלָתוֹ] so Eccl. 2⁸ (cf. 2 Chr. 29³ דָּג = δὲ περιεπεποίημαι). From Exod. 19⁵, Dt. 7⁶ 14² 26¹⁸, where 'ד or 'ד ע = λαὸς περιούσιος: so Tit. 2¹⁴, where Wace (Speaker's Comm.) explains: "περιούσιος, meaning originally 'what remains over and above,' and so 'set apart as such,' came to signify 'separate from,' with perhaps occasionally the additional notion of 'superior to.'" "Substantives in -μός are frequently used to describe a concrete thing, e.g. θεσμός, χρησμός, φραγμός," Lightfoot on Phil. 2⁶. It will indicate what Israel became by the Lord's act.

7 εἰς ὑετόν ἱερὸν] literal rendering.

12 δούλω μου עַבְדִּי] either from 136²²: or = עֲבָדֵי, cf. 80⁵. Mil. *servo*, Rom. V. *populo*.

13 For Κύριε 2^o אֱלֹהֵינוּ T καὶ, Mil. *et*; Rom. V. *Domine*.

14 παρακληθήσεται יִתְנַחֵם v. 90¹³. PsR. *consolabitur* (no doubt reflexive as 77³ V.), V. (alternative meaning of παρακλ.) *deprecabitur*.

17 Between the two lines some mss. with PsR. insert 115^{6b, 7}.

19. 20 εὐλογήσατε] The aor. calls for a definite sensible expression of praise, a contrast to the material nature of idols and their worship.

CXXXV 21 ἐκ Σ. 'צב] so all uncials. But the common text apply. ἐν Σ.

CXXXVI 2 PB. + *all (gods)*.

6 τῷ στερεώσαντι γρλ] Job 37¹⁸, Isai. 42⁵, cf. Gen. 1⁶, etc.

7 + μόνῳ from *v* 4 with PsR., not V.

8. 9 ἐξουσίαν] *potestatem*, power exercised in government.

15 ἐκτινάξαντι] Exod. 14²⁷.

16 After this verse R. (with Rom.) + καὶ ἐξαγαγόντι ὕδωρ ἐκ πέτρας ἀκροτόμου ὅτι κ.τ.λ.

23 om. & p.m. only. The rest (with PsR.) + ὁ Κύριος before ὅτι.

27 Rom. V., PB. (not LXX nor Mil.) repeat *v* 3.

This Psalm is treated with freedom in some Breviaries. Milan for the second half of each verse except the first and last has only *quoniam bonus*; it pairs 17—22 into three verses and 24. 25 into one. Sarum omits the second half of all but first and last; as does the York Breviary except on Doubles, then in full. In the Roman Breviary it is in full.

CXXXVII 1 + τῷ Δαυείδ.

Usually explained as a conjectural addition of the LXX based on the traditional ascription of the Psalter in general to David. But why here in particular. Hardly another Ps. from beginning to end bears such unmistakeable evidence in any part of having nothing to do with David as does this in the very first words, and what follows only confirms. Except here the LXX do not add a single τῷ Δ. to the Hebr. titles in this book: indeed the tendency in the Graduals is rather to omit such as are there. Of the remaining forty-three Pss., thirty or more have no titles of authorship or are not ascribed to David. I have offered in *David in the Psalms* a suggestion, not as the only one possible but anyhow better than the above, that Pss. 137—143 form a set marked off by change of style or tone from what is before and from what follows; and that of these Ps. 137 is introductory, so that the τῷ Δ. does not apply to it

but to the set of which it is the preface. Some mss (with the Vulgate) add Jeremiah's name as the actual author's, cf. Lam. 4^{21, 22}.

CXXXVII 1 τῆς Σ. 'Σ-ΠΔ] so V. (now), Roman and reformed French Breviaries (Rouen, Beauvais, Amiens); but some copies of the V. up to the xvith cent. with Mil., Sar. Brev., the Missal (Offert. xx post Trin. Sarum, p. Pentecost. Roman), *tui Sion*, PB. *thee O Sion*; cf. 26¹².

3 ἐπηρώτησαν ἡμᾶς...λόγους ῥῶδων] Perhaps "questioned us as to the songs." Cf. Dan. O 2¹⁰ πᾶς δυνάστης τοιοῦτο πρᾶγμα οὐκ ἐπερωτᾷ πάντα σοφόν, Mk. 11²⁹ ἐπερωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον. But in Mt. 16¹ (alone of the N.T.) ἐπηρώτησαν αὐτὸν σημεῖον...ἐπιδείξαι the meaning *question* will hardly fit. Isai. 65¹, Rom. 10²⁰ τοῖς ἐμὲ μὴ ἐπερωτῶσιν *those that enquired not after me*. A favourite word of the Synoptists.

ῥῶδων] ריח' collective. | οἱ ἀπαγαγόντες ἡμᾶς תוללינו] a guess.

5 ἐπιλησθείη] i.e. נבזת.

6 τῷ λάρυγγί μου] 119¹⁰³.

προανατάξωμαι הלא] אפ. λ., and ἀνατ. as v. l. Eccl. 2²⁰ (Lk. 1¹). Here apply. ἀνα = up, and προ comes from the context, *elevate to the chief place*. | ἐν ἀρχῇ על ראש.

7 μνήσθητι, Κύριε, τῶν υἱῶν' Ἐδὼμ τὴν ἡμέραν ' א' את ' לב' ' זכר] Perhaps the change of case (v. 25⁶) is meant to imply the correct meaning, *remember ... against the children...the day*, cf. 132¹ (H. and Gk.). Or τὴν ἡμ. is adverbial, as Latt. PB. *in the day*, cf. 119⁶².

ἐκκενοῦτε ἕως ὁ θεμέλιος ἐν αὐτῇ בה ער עד היסוד] al. ἕως τῶν θεμελίων αὐτῆς, Gen. 24²⁰. Jerusalem as a vessel to be emptied to the dregs, i.e. the foundations. The pres. imp. = *go on emptying*, implying delight in the work itself, besides its result. Latt. *exinanite usque* (Rom. *quo usque*) *ad fundamentum in ea*.

8 ἡ ταλαίπωρος השרורה] v. 17⁹. V. *misera*, PB. *wasted with misery*, conflate of the Hebr. and Latin.

9 ἐδαφiei נפי] ἐδ. The πέτρα being underfoot. It has

been remarked that the original would be more appropriate to Edom with its faces of rock. Mil. and PB. place the object after the first verb, *qui tenebit parvulos tuos et allidet* etc.

CXXXVIII 1 + Κύριε] V., PB.

+ ὅτι ἤκουσας τὰ ῥήματα τοῦ στόματός μου (from v 4)] after line 1 with Latt., after line 2, Horol.; | Horol. and PsR. further + πάντα before τὰ ῥ.

ἀγγέλων ἰηλ] v. 8⁶.

2 ἐπὶ πᾶν (τὸ all but s p.m.) ὄνομα τὸ ἅγιόν σου עֲל־כָּל-שֵׁם
תְּאֵמַר] Τὸ ἅγιόν σου is perhaps Gk. crpt. for τὸ λόγιόν σου. Rom.
super nos nomen sanctum tuum, Mil. *s. omnia n. s. t.*, V. *s. omne*
n. s. t. To supply a direct obj. πᾶν is disjoined from ὄνομα.
PB. follows, only inserting the copula as if καὶ τὸ λόγιόν σου.

3 + ταχύ] from 69¹⁸ with Mil., not Rom. V.

ἐπάκουσόν μου] i.e. יִשְׁמְעוּ. | πολυωρήσεις με תַּרְהַבְנִי] v. 12⁹.

ad fin. + πολλῇ] s p.m. only; + σου T, Horol.; while Rom.
V. have *multiplicabis in anima mea virtutem* (Rom. + *tuam*),
Mil. *mult. me in an. m. virtute tua*.

4 + πάντα.

8 Κύριε ἀνταποδώσεις יְיָ יִגְמַל reading יִגְמַל, cf. 57³ and v.
7¹⁰. For the 2nd pers. v. 26¹². So PsR., but V. *Dominus*
retribuet.

CXXXIX 1 Some MSS + Ζαχαρίου; al. + ἐν τῇ διασπορᾷ.
+ με] 2^o.

2 καθέδραν] of verbal action, so perhaps 1 K. 8¹³ A, 10¹⁹.

ἐγερσιν] Judges 7¹⁹ A (of waking the Midianites); Esdr.
A 5⁵⁹⁽⁶²⁾ (ἐπὶ τῇ ἐγέρσει τοῦ οἴκου); Mt. 27⁵³ (of the Lord's
rising). Directly referred to the verb each time of use.

+ πάντας] before τ. διαλ. s p.m. only.

3 τὴν σχοῖνόν μου רַבְעִי] The meaning of the Gk. is not
clear, but it can hardly suit the Hebr. *lying down*.

σχ. (rush or reed, ? Mic. 6⁵, Joel 3¹⁸ for הַשִּׁטִּים) is used for
(1) עֵט *pen*, Jer. 8⁸ and Aq. Ps. 45²; (2) *a rope* (at least in
dimin. σχοινίου); (3) שְׁבִיל *a path*, Jer. 18¹⁵, on which Origen says

ἡ σχ. ὁδοῦ μέτρον ἐστὶ παρ' Αἰγυπτίοις καὶ Πέρσαις, so 2 M. 11⁵ of lineal measure; acc. to Hdt. (II. 6. 3) the Egyptian σχ. = 60 stadia. It is not clear whether this is the same as the old Gk. measure of land of Hdt. I. 66, nor whether τὴν σχ. μ. is meant for my *path*, or my *plot of ground*.

CXXXIX 3 ἐξιχνιάσας זורית] a fair paraphr. in the context. | προείδες תסכנת.

4 + ἄδικος] to complete a mistaken sense. *Al.* (for λόγ. ἄδ.) δόλος with PsR., but V. as MT.

5 τὰ ἔσχατα καὶ τὰ ἀρχαῖα וקדמ וקדמ] c. præcc.

σὺ ἐπλασάς με זרתי i.e. זרתי.

6 + σου. | ἐξ ἐμοῦ ממי. | ἐκραταιώθη נשנבה] v. 9¹⁰.

8 καταβῶ וואציעה] from context.

πάρει הנה] *Thou art there*, cf. Isai. 58⁹. *πάρειμι* is not common in LXX, here only in the Pss.

9 τὰς πτέρυγας μου] i.e. כנפי.

κατ' ὄρθον נקר] Gk. crpt. for ὄρθρον. The word gave the copyists trouble, 119¹⁴⁸.

11 καταπατήσει με ישובני] v. 56².

ἐν τῇ τρυφῇ μου] i.e. בעדני.

12 αὐτῆς (bis)] i.e. הַ. The first two lines of the verse are omitted by B p.m. only.

13 + Κύριε] with PsR., not V.

ἀντελάβου μου תסכני i.e. תסכני, or paraphr. (סמך usually = *στηρίζω* and cpds., but 54⁶ ἀντιλήπτωρ).

ἐκ] Another case of כ for ב.

14 ἐθαυμαστώθης נפליתי] 'i.e. תהי, so Pesh. (PsR.), V., Jer.; accepted by Hitz. Bā.' *D.*

15 ἐποίησας עשיתי] i.e. עשיתי.

ἡ ὑπόστασις μου רקמתי] perhaps רמתי (by confusion with רמי; for רמי is *stature*). Cf. ὑπόστ. = יקום Dt. 11⁶, also ὑποστῶσιν = יקומו 140¹¹.

16 ἀκατέργαστόν μου גלמי] ἄπ. λ. in LXX. Explained as ἀμόρφωτον, ἀδιατύπτωτον. Aristotle used it of food *undigested*.

CXXXIX 16 τὸ ἀκατ. σου εἰ. οἱ ὀφθ. μου] so B^{SA}, Gk. crpt., *al.* as MT.

πάντες כלם] All men. I am only an instance.

ἡμέρας ימים] i.e. יָמִים, rendered by the genitive (as 1² *al.*). Mil. *per diem*, but Rom. V. *dies*, perhaps correcting from the Hebr. | καὶ οὐδεὶς ἐν αὐτοῖς ולא אחד בהם.

17 λίαν מזה. | οἱ φίλοι μου רעין] altern. meaning, the suffix accommodated. | αἱ ἀρχαὶ αὐτῶν ראשיהם] altern. meaning.

20 ἔρεις ימריך] perhaps as if יָמְרִיךְ (i.e. ἐρείς); or from ἔρις, referring to מרה. The LXX could not solve the Hebrew knot, and hence in turn confusion in the Gk. mss.

εἰς διαλογισμὸν למזומה] Rom. *quia dicitis in cogitationibus vestris*, V. *q. d. i. cogitatione*, Mil. *quia contentiosi estis in cogitationibus*.

λήψονται נשוא] i.e. perhaps נִשְׁאִי, though fut. for the perf. is not very common.

τὰς πόλεις σου עריך] Of course an incorrect rend. here.

21 ἐξετηκόμην אתקוטט] 119¹⁵⁸.

23 ἔτασον בחנ'] Rom. V. *interroga* (ἐτ. as 7¹⁰ *al.*); Mil. *afflige* (i.e. torture; ἐτ. as Gen. 12¹⁷, Wisd. 2¹⁹).

τὰς τρίβους μου ישרעפי] conject. to suit *v* 24 (94¹⁹ שִׁי = ὀδυνῶν).

24 ἴδες B^{SA} דרך] Gk. crpt. of ὁδός (א^{c.a.} RT).

αἰωνία] 2 Th. 2¹⁶, Hebr. 9¹², W-M. II § 11.

CXL 2 ῥύσαι με תנצרני] to suit context, *v.* 12⁸.

3 παρετάσσοντο יגורו] 'i.e. prob. יָגְרוּ (ἐγείρει Prov. 29²²), paraphrased to suit context. Cf. התגרה Dt. 2⁹ = συνάπτειν.' *D.*

5 ἔξελοῦ με תנצרני] *v.* *v* 2.

6 + τοῖς ποσίν μου from 57⁶ with PsR., not V. Mil. renders impossibly ἐχ. τρ. (? ἐχόμενοι τρίβους) *detinentes semitas*. 'Ἐχόμ. for לִיד, יד, אֶל יד, על יד, etc., 141⁶, Nu. 2¹⁷, 1 Sam. 4¹⁸ 19³, 2 Sam. 14³⁰, 1 Chr. 25^{2,6}, Job 1¹⁴ (-at).' *D.*

9 + με (bis) to complete mistaken sense.

ἀπὸ τῆς ἐπιθυμίας μου] as though מִאֲוִי B^a.

διελογίσαντο] i.e. יָבִיחוּ. | + κατ' ἐμοῦ.

CXL 9 ἐγκαταλίπης ρפח] ‘perhaps taken as impf. Kal from Aram. רפח—and then, of course, vocalized רפח—go out, in sense of go away.’ D. | + μήποτε.

10 τοῦ κυκλώματος αὐτῶν] i.e. מסבב, Job 37¹². In Ezek. 48³⁵ (סביב) and 2 Chr. 4² (קו) κυ. is measure of circumference. Here probably reproducing original without definite intention.

11 πεσοῦνται] i.e. ימוטו (Qrê). | πυρὸς באש] al. ἐν πυρί.

+ ἐπὶ τῆς γῆς from the next verse. | καταβαλεῖς αὐτούς יפ] the pers. changed.

The confusion of Βα is more or less rectified in other mss. and in the Ch. Texts, which omit ἐπὶ τ. γ. But PsR. for באש has the doublet ...ignis: in ignem.

ἐν ταλαιπωρίαις במהמרות] a guess, Bā.

οὐ μὴ ὑποστῶσιν בליקומו cf. Josh. 7¹²; and on 139¹⁵.

12 line 1 om., B only.

γλωσσώδης] ἄπ. λ. in the canon. SS., but a favourite word in Sirach 8⁴ 9²³ 25²², variously explained as λοῖδορος or πολυλάλος.

εἰς καταφθοράν למרחפות.

CXLI 1 εἰσάκουσόν μου, πρόσχες חושה לי האזינה] Perhaps the verbs are interchanged. ח 40¹⁴ 70² 71¹² = πρόσχες (55⁹ 90¹⁰ referred to other roots). The sense hasten for ח is only clearly recognised Isai. 8³ (ῥόξέως): 1 Sam. 20³⁸ (σπεῦσον): Job 31⁵ ἐσπούδασεν. | + τῆς δεήσεως. | 2 + ὥς.

ἐπαρσις מישאח] for forms attribd. to נשא Lam. 3⁴⁷, Ezek. 24²⁵; (Zech. 12⁷ = תפארת, cf. Ez. 24²⁵); v. 28⁹ 81⁷.

3 καὶ θύραν περιοχῆς περὶ τ. χ. μ. נצרה על-דל ע] i.e. נצרה על נ' על ע] taken as a subst. from נצרה: cf. נצרה 2 Chr. 10¹⁵, and מצור (oft. = περιοχή, v. 60¹¹).

4 τοῦ προφασίζεσθαι προφάσεις להתעולל עללות] Aram. Dan. 6⁵. καὶ οὐ μὴ συνδοιάσω (al. συνδυάσω) μετὰ τῶν ἐκλεκτῶν αὐτῶν [ובל אלהם במנעמיהם] The last word is taken personally, “their charming people,” and the whole paraphrased.

5 παιδεύσει με יהלמני] paraphr. (74⁶ יח = κατέρραξαν).

ἀμαρτωλοῦ ראש] i.e. ראש, cf. 129³.

CXLI 5 λιπανάτω [יני] “This signification they may have got from the Arab. *nawâ* (נוי),” J. & L.

ἐν ταῖς εὐδοκίαις αὐτῶν [ברעותי] as if from Aram. root רעה = Hebr. רצה *bene velle*, J. & L. Cf. Eccl. 1¹⁷ Heb. and LXX.

6 κατεπόθησαν [נשמתו] | οἱ κραταιοὶ αὐτῶν [שפטיהם].

ἡδυνήθησαν [נעמו] Gk. crpt. of ἡδύνθησαν (so B^b A^{*} A), followed by B^{*} A^{c.a} RT Latt., but not Horol.

7 πάχος γῆς] i.e. פֶּלֶחַ. II. γ. *the thick layer of soil*, 1 K. 7⁴⁶ ἐν τῷ πάχει τῆς γῆς [בְּמַעְבְּרָה הָאֲדָמָה]. Cf. of concrete material Num. 24⁸ *thick joints or bones*, 2 M. 4⁴¹ ξύλων πάχη.

διερράγη] i.e. [בָּקַע] Bā. V. *erupta est*, PsR. (Lat. crpt.) *eructat*.

8 ἀντανέλης [תער] | 9 ἀπὸ παγίδος [מִידֵי פַח].

10 ἀμφιβλήστρω [במכמריי] *ā*. is a fishing net, as Hab. 1¹⁵⁻¹⁷, Eccl. 19^{12†}, Mt. 4¹⁸, Mk. 1¹⁶. In Isai. 19⁸ ἀμφιβολεῖς = *fishers*; 'מב = *σαγήνη*.

κατὰ μόνας [יחד].

CXLII 2 For Κύριον 2^o some MSS with PsR. τὸν θεόν.

3 τὴν δέησίν μου [שִׁיחִי].

4 ἐν τῷ ἐκλείπειν ἐξ ἐμοῦ [בהתעמף עלי] cf. 107⁵, Jon. 2⁸.

8 + Κύριε with Rom., not Mil. V.

ἐμὲ ὑπομένουσιν [בִּי יכתרו] *b* neglected; or taken as = ל, and, pronounced [בְּתַרְרִי] (Aram.); cf. Job 36² [בְּתַרְרִי].

ἕως οὗ ἀντ. μοι [כִּי תג' עלי] v. 61⁷.

CXLIII 1 + ὅτε αὐτὸν ὁ υἱὸς καταδιώκει. Perhaps the only occasion of composition added by LXX to Davidic titles.

3 B only omits line 1.

4 ἡκηδίασεν] 61³.

6 ἀνδρος [עיפה] in 63² γ' = ἀβάτω, but ἀνύδρω follows.

8 + Κύριε PsR., not V.

9 κατέφυγον [בכסיתי] “*נכתי* or *חסיתי*,” J. & L. Bā. quotes Josh. 10²⁷ κατεφύγosan = נחבאו.

10 ἐν τῇ εὐθείᾳ (B^a) [באֲרִיז מִישׁוֹר] Gk. crpt. for ἐν γῇ εὐθ. Rom. *in viam rectam*, Mil. V. *in terram rectam*.

CXLIV 1 + πρὸς τὸν Γολιάδ] would fit in well with

v 1; but otherwise the whole Psalm is incongruous. The addition may properly belong to Ps. 151, and the title of that imply that sometimes it had not been recognised as *ἐξωθεν τοῦ ἀριθμοῦ*, i.e. that it had once been given a place in the Psalter. If so, as not fitted to close the book, it would find a very natural place between 143 and 144; between the seven of heart-searching and depression, and the final seven of praise.

For *πρὸς* v. 76¹.

CXLIV 1 *παράταξιν* קרב] Suidas explains π. as πόλεμος *ἐμπαράσκειος acies instructa*: Hesych. as πόλεμος, φάλαγξ. (From Biel.) Here only for ק, but in the history and prophets for other words, especially מלחמה, מערכה: the sense is exclusively military, as is nearly the case with *παταάσσομαι*.

3 *ἐγνώσθης* ותדעה] cf. 1 Cor. 8³, Gal. 4⁹.

λογίζῃ ותחשבה] Gen. 31¹⁵.

4 *παράγουσιν* עובר] as 102¹²: but cf. 109²³; and v. 129⁸.

12. 13. 14 1st pers. throughout is changed to 3rd.

12 *ἡδρυνμένα* (al. *ἰδρυνμένα*) מנדלים] Judges 11² 13²⁴, Ruth 1¹³, 2 K. 4¹⁸ for the same Heb.; *ἡδρύνεσθαι* being regularly used of children growing up. PsR. *stabiliti* (ἰδρ.). V. omits the word.

κεκαλλωπισμένοι כזוית] connecting with Aram. *ווי* splendour, Bā., v. 50¹¹. Rom. V. *compositæ*, Mil. *decoratæ*.

περικεκοσμημένοι מחטבות] understood figuratively.

13 *ἐκ τούτου εἰς τοῦτο* מִזֶּן אֶלֶּיךָ] i.e. מִזֶּן אֶלֶּיךָ. The same Gk. 75⁹ = מִזֶּן alone.

πολύτοκα (L. & S. and Oxf. text *πολυτόκα*) πληθύνοντα [מלאיפות מרבבות] πλ. = מַרְבִּיבוֹת (or מַרְבִּיבוֹת).

ἐν ταῖς ἐξόδοις αὐτῶν 'בחוצות] i.e. בתוצאות. PsR. *itineribus*, V. *egressibus*.

14 *οἱ βόες αὐτῶν* παχείς אלופינו מסבלים.

κατάπτωμα φραγμοῦ פֶּרֶץ] a sort of doublet. פ is rendered *φραγμὸς* Gen. 38²⁹, 1 K. 11²⁷, but so as to give a fair paraphr.

διέξοδος יוצאת.

ἐν ταῖς ἐπαύλεσιν αὐτῶν ברחבתינו.

CXLIV 14 ἐμακάρισαν] i.e. יְשִׁיבֵנּוּ.

CXLV 1 ὁ θεός μου ὁ βασιλεὺς μου אֱלֹהֵי הַמֶּלֶךְ] A om. μου 1^o and so PsR. (*Deus rex meus*) and PB. But V. as MT. *Deus meus Rex*.

3 σφόδρα] PB. *marvellous* (without comma) adverb.

5 τῆς ἁγιωσύνης σου הוֹדָה. | λαλήσουσι וּדְבָרֵי] read as יְדִבְּרֵי, and καὶ added.

διηγῶνται הִשְׁתַּחֲוָה. | 6 διηγ. הַדְּפָרָה] cf. 45¹⁸.

6 ad fin. + καὶ τὴν δυναστείαν σου λαλήσουσι BNA] Much variation in this verse.

9 τοῖς ὑπομένουσι לְכָל] as Kal ptcp. לִפְנֵי, cf. Mal. 3² (מַכְלֵל = ὑπομενεῖ) Bā. Cf. also Lam. 3²⁵ לָקוּ; Nah. 1⁷ לַמַּעוֹז; Ps. Sol. 10²: αἱ συμπᾶσιν with Church Texts.

12 σου γ' (bis)] Latt. PB. PB. alone omits בְּנֵי and makes הָדָר coordinate with כְּבוֹד.

14 + the whole verse, to complete the alphabet (נֶאֱמַן); so V., but not PB. (almost the only long addition not retained).

15 להם] absorbed in αὐτῶν, 31²². PsR. *tu das escam illis*, V. *t. d. e. illorum*. | 16 σὺ] i.e. הָאֱלֹהִים.

CXLVI 1 + Ἀγγαίου καὶ Ζαχαρίου] as compilers of a small collection from which some of the closing Pss. were derived.

4 + πάντες] Latt. PB. Cf. 1 M. 2⁶³ ὅτι ἐπέστρεψεν εἰς τὸν χοῦν αὐτοῦ καὶ ὁ διαλογισμὸς αὐτοῦ ἀπώλετο.

8 σοφοῖ περ] ἄπ. λ. (19⁸ in same sense σοφίζει).

9 ἀφανιεῖ יַעֲוֶת] V. *disperdet*, PsR. *exterminabit* (cf. V. Mt. 6¹⁶).

CXLVII 1 + Ἀγγ. καὶ Ζ.

τῷ θεῷ ἡμῶν] אֱלֹהֵינוּ taken with next line as dat. PsR. *Deo nostro jucunda sit laudatio*, V. *D. n. sit j. decoraque l.* Cf. Ps. Sol. 3² ἀγαθὸς ψαλμὸς τῷ θεῷ. | ἡδυνθείη נָעִים נָאוֹה.

2 τὰς διασποράς נִדְּחֵי] Dt. 30⁴, Neh. 1⁹ (sing.).

4 ὀνόματα καλῶν] *giving names*. The "calleth them all by their names," of PB. and AV. may mean this, but more naturally suggests the meaning of Bar. 3³⁵.

CXLVII 5 καὶ μεγάλη ἡ ἰσχύς αὐτοῦ [ורב־כח] V., PB.

7 ἐξάρξατε [ענ] Exod. 15²¹ (with person. obj. αὐτῶν); the original is always $\sqrt{\text{ענ}}$. Biel quotes for ἐξάρ. from Homer to Xenophon. PsR. *incipite*, V. *præcinite*.

8 + καὶ χλοὴν τῇ δουλείᾳ τῶν ἀνθρώπων] 104¹⁴. Latt. PB.

9 αὐτόν supplied.

10 V. *non in fortitudine equi voluntatem habebit, nec in tibiis viri beneplacitum erit ei*.

PsR. *non in viribus equi voluntatem*

{Rom. *habebit neque in tabernaculis viri beneplacitum est ei*.

{Mil. *habebunt neque in tibialibus viri beneplacitum*.

The Rom. *tabern.* is no doubt a Lat. crpt. though it could almost as easily be a Gk. (σκηναῖς) or Hebr. one (סכות). Mil. seems to take *equi* and *vir* as nom. pl., accommodating verbs.

12 + Ἀλληλουιά. Ἀγγ. καὶ Z. for a new Ps.

14 στέαρ πυροῦ] v. 81¹⁷.

16 ὀμίχλην [כפֿור | פֿאַססונטס פֿור].

17 ψωμούς [פתים] Josh. 19⁵, Ruth 2¹⁴, 1 Sam. 28²², 1 K. 17¹¹. Suidas defines ψωμός as ὁ ἄρτος, but even in Job 22⁷ (לחם) and 24¹⁰ (עמר) it seems from the context = *morsel*, cf. 80⁶.

20 ἐδήλωσεν αὐτοῖς [ידעום] i.e. ידעם (25¹⁴).

CXLVIII 1 + Ἀγγ. καὶ Z.

1. 2 ad fin. Horol. + σοὶ πρέπει ὕμνος τῷ θεῷ.

3 τὰ ἄστρα καὶ τὸ φῶς [בוכבי אור].

5 + αὐτὸς εἶπεν καὶ ἐγενήθησαν] 33⁹. V., PB.

8 κρύσταλλος [קיטור] Ezek. 1²²: in Ps. 147¹⁷ קר. = קרר: 119⁸⁸ ק' = *πάχνη*.

13 ὑψώθη [נשגב] v. 9¹⁰.

ἡ ἐξομολόγησις αὐτοῦ [הודו] confusion with הודיה, תודה; v. 96⁶.

14 om. היה ללוייה ad fin.

CXLIX 2 ἐπὶ τῷ ποιήσαντι [בעשׂי].

4 καὶ ὑψώσει [פֿאַר] (or יפֿאַר). PB. *helpeth* = *ψ*...*ἐν σωτηρίᾳ*.

6 δίστομοι] in class. poetry in the same sense. Rom. V. *incipites*, Mil. *bis acuti*.

CXLIX 8 χειροπέδαις] Lit. *handfettters*, L. & S. *handcuffs*, Biel *manicæ*, *compedes*. *Manacles*, not irons linking hands and feet, v. Jerem. 47 (40)⁴, Sir. 21¹⁹, PsR. *vinculis*, V. *manicis*.

9 ἔγγραπτον כתוב] used by Polyb. = ἔγγραφον.

Om. הַלְלֵה at end.

CL 5 εὐήχοις נחשׁ] V. *bene sonantibus*, PB. *well tuned*.

ἀλαλαγμοῦ תהלה] Rom. *bene tinnientibus*, Mil. V. *jubilat-ionis*, PB. *loud*.

CLI 1 ιδιόγραφος] *written with his own hand*, i.e. genuine.

ἐμονομάχησεν] v. 1 S. 17¹⁰ יְהוָה מִלְחָמָה, where the subject is both combatants, v. 144¹.

ἐν τ. ἀδ. κ.τ.λ.] cf. Gen. 46³¹ οἱ ἀδελφοί μου καὶ ὁ οἶκος τοῦ πατρὸς μου and Judges 6¹⁵ ἐγὼ εἰμι ὁ μικρότερος ἐν οἴκῳ πατρὸς μου.

ἐποίμαινον κ.τ.λ.] 1 Sam. 17³⁴.

2 αἱ χεῖρες...οἱ δάκτυλοι] For the parallel compare 144¹ | Cant. 5⁵ | Isai. 2⁸ 17⁸ 59³, and in the parallel sections Prov. 6¹²⁻¹⁵, 16-19, cf. vv 13 and 17.

ἐποι. ὄργανον...ἤρμωσαν ψαλτ.] cf. Ps. Sol. 15⁵ ἐν ὀργάνῳ ἤρμωσμένῳ γλώσσης.

4 ἐξαπέστειλεν τὸν ἄγγελον] Dan. 6²² (where LXX omit ἄγγ.). The angel is not mentioned in the history of David except in the pestilence. | καὶ ἤρεν με κ.τ.λ.] 78⁷⁰ where הָרַח = ἀνέλαβεν.

ἐν τῷ ἐλαίῳ τῆς χρίσεως αὐτοῦ] Exod. 29²¹.

6 ἐπικατηράσατο] al. ἐπηκατη., ἐπεκατη. Cf. Neh. 13²⁵ ἐκαταρασάμην.

7 τὴν παρ' αὐτοῦ μάχαιραν] attraction of prepn. cf. Exod. 23¹⁶ ἐν τῇ συναγωγῇ τῶν ἔργων σου τῶν ἐκ τοῦ ἀγροῦ σου.

ἀπεκεφάλισα] 1 Sam. 31⁹, Mt. 12¹⁰; and in late profane Gk.

ἦρα ὄνειδος ἐξ υἱῶν Ἰσρ.] 1 Sam. 17²⁶, Sir. 47⁴.

The Respond which gives the name to the 1st S. after Trin. in the Sarum Breviary is based on vv 3, 4, "Deus omnium exauditor est. Ipse misit angelum suum et tulit me de ovibus patris mei, et unxit me unctione misericordiæ suæ."

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Where the reference is bracketed, the word is not noticed in the notes.

I. GREEK.

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 πύργος 48¹³
 πυροῦν 26²

ρ ορ ρρ 1³
 ραντίζειν 25¹² 51⁹
 ρεῖν 62¹¹
 ρομφαία 9⁷ 35³ (37^{14.15})

σ 40⁷
 σάββατον 24¹ 38¹ 48¹ (92¹) 94¹
 σάκκος 30¹²
 σάλος 55²³ 89¹⁰
 -σαν 5¹⁰
 σάρκες 27²
 σημείον 4⁷ 60⁶

σιαγών 32⁹
 σκάλλειν 77⁷
 σκαμβός 101³
 σκάνδαλον 49¹⁴ 50²⁰
 σκεπάζειν 91¹⁴
 σκεπαστής 71⁶
 σκηνή 42⁵
 σκήνωμα 84¹¹
 σκιὰ θανάτου 23⁴ (44²⁰)
 σκνίπες 105³¹
 σκοτομήνη 11²
 σκότοῦν 74²⁰
 σμικρύνω 89⁴⁶
 σμύρνα 45⁹
 σοφίζεσθαι 19⁸
 σοφοῦν 146⁸
 σπουδή 78³³
 στακτή 45⁹
 στέαρ 73⁷
 στεγάζειν 104³
 στερέωμα 73⁴
 στέφανος 65¹²
 στηλογραφία 16¹
 στήριγμα 72¹⁶ 105¹⁶
 στιλβοῦν 7¹³
 στραγγαλία 125⁵
 στρεβλός 78⁵⁷
 στρουθίον 84⁴
 συγγένεια 74⁸
 συγκαίειν 121⁶
 συγκαλύπτειν 69¹¹
 συγκάμπτειν 69¹¹
 συγκαταβαίνειν 49¹⁸
 συγκόπτειν 89²⁴
 συκάμινος 78⁴⁷
 συκοφάντης 72⁴
 συλλυπεῖσθαι 69²¹
 συμπαράμεναι 72⁵
 συμπλέκειν 58³
 συμποδίζειν 20⁹

σύμπτωμα 91⁶
 συμφρυν. 102⁴
 συνδοιάζειν 141⁴
 συνέχειν 69¹⁶
 συνιέναι 5²
 συντέλεια 59¹³
 συντρέχειν 50¹⁸
 συστροφή 64³
 σχοινίον 16⁶
 σχοίνισμα 105¹⁰
 σχοῖνος 139³
 σχολάζειν 46¹¹
 σῶμα 40⁷
 σωτήριον 9¹⁵ 28⁸

ταλαιπωρός and cogns. 17⁹
 ταμέιον 105³⁰
 ταπεινοῦν 39³ (107¹²) 119⁷¹
 ταπεινοφρονεῖν 131²
 ταρασσειν 6⁸
 ταραχώδης 91³
 τάφος 49¹² 68⁷ 88⁶
 τεκταίνειν 129³
 τελεῖν 106²⁸
 τέλος 4¹ 18³⁶ 38⁷ 74¹¹
 τέρας 46⁹ 105⁵
 τετράς 94¹
 τηλαυγής 18¹³ 19⁹
 τίθεσθαι 49¹⁵ 88⁶
 τιμή 45¹⁰ 49⁹ 62⁵ 96⁷ 99⁴
 τίς 40⁶
 τὸ with advbs. of time 30⁶ 46⁶
 τόξον 58⁸ 60⁶ 78^{9.57}
 τοπάζιον 119¹²⁷
 τόπος 23² 42⁵ 76³ 84⁷ 119⁵⁴
 τοῦ with inf. 8³ 92³
 τοῦ μή 68³¹
 τράπεζα 78²⁰
 τρέφειν (cpds.) 23² 31⁴
 τροφή 111⁵

τροχός 77¹⁹
 τρυγών 84⁴
 τρυφή 139¹¹
 τυροῦν 68¹⁶
 ὕμνος 61¹ 72²⁰
 ὑπέρ 6¹ 80¹
 ὑπεραίρειν 38⁵ 72¹⁶
 ὑπεράνω 74⁵
 ὑπερασπιστής 18^{3.36} 20² 71³ 115⁹
 ὑπερηφανία 74³ 101⁷
 ὑπερορᾶν 10¹ 78⁵⁹
 ὑπερῶν 104³
 ὑπό 66¹⁷ 74²²
 ὑπολαμβάνειν 68¹⁷
 ὑπομένειν 33²⁰
 ὑπομονή 39⁸
 ὑποπόδιον 99⁵ 110¹
 ὑποπτεύειν 119³⁹
 ὑποσκελίζειν 17¹³
 ὑπόστασις 39⁶
 ὑποταγῆναι 37⁷ 60¹⁰ 62²
 ὕστερεῖν 23¹ 34¹⁰ 39⁵ 84¹²
 ὕφιστάναι 140¹¹
 ὕψιστος 71¹⁹
 ὕψος 95⁴

φαίνειν 77¹⁹
 φάραγξ 60^{2.8}
 φαρέτρα 11²
 φαρμακ. 58⁶
 φησίν 36²
 φθόγγος 19⁵
 φθορά 103⁴
 φίλος 139¹⁷
 φονοκτονεῖν 106³⁸
 φραγμός 62⁴ 144¹⁴
 φρυάσσειν 2¹
 φρύγιον 102⁴
 φυλακή 130⁶

φυλάσσειν 17⁴ 119⁵⁵
 φωτισμός 27¹

χειμάρρους 36⁹
 χείρ 74³; 35¹⁰ 78⁴²
 χειροπέδη 149⁸
 χερουβίν 18¹¹
 χήρα 94⁶ 132¹⁵
 χιονοῦν 68¹⁵
 χλευασμός 79⁴
 χλωρότης 68¹⁴
 χνοῦς, χοῦς 1⁴
 χοιρογρύλλιον 104¹⁸
 χολή 69²²
 χριστός 2²

ψαλμός 71²²
 ψεύδεσθαι 66³
 ψόα, ψύα 38⁸
 ψυχή 21³ 38⁸ 69^{21.33} 74¹⁹ 88¹⁵ 124⁴
 ψωμίζειν 80⁶
 ψωμός 147¹⁷

ῥα 133²
 ῥαῖος 45³ 65¹³
 ῥαιότης 50^{2.11} 68¹³
 ῥσμενος 62⁴
 ῥτίον 18⁴⁵ 40⁷
 ῥφέλεια (30¹⁰)
 ῥφελεῖν 89²³

II. HEBREW.

איל 22¹
 איך, אך 23⁶
 אל 7⁷ 19¹⁴
 אלהים 8⁶
 אלוף 55¹⁴
 אמונה 37³
 אמן 41¹⁴
 ב 17⁹
 בוא 95⁶
 בוס 44⁶
 בל (var. roots) 18⁴⁶ 92¹¹
 בלע 52⁶
 בר (var. roots) 2¹² 18²⁷ 72¹⁶
 ברכות 84⁷
 בשן 22¹³
 גיל 43⁴
 גם 35¹⁴ 52⁷ 71¹⁸
 גמל 7⁵
 גמר 7¹⁰
 דבר 78⁵⁰ 91^{3.6}
 דמם 4⁵ 107²⁹
 דשן (20⁴) 22¹³
 הוות 5¹⁰
 המה 55¹⁸
 זר, זר 19¹⁴
 זיו 50¹¹
 זכה 51⁶

זכר 103¹⁴
 זרה 44¹² 139³
 חוש 141¹
 חיל 10⁵ 48¹⁴ 109²²
 חיש 90¹⁰
 חית 68^{11.31} 74¹⁹
 חלד 39⁸ 89⁴⁸
 חנית 35³
 חסד 52³
 חרף 57⁴
 ידיר 45¹ 68¹³
 יחד 33¹⁵
 ים 89¹³ 106⁷
 יפיפ' 45³
 יתר 21¹³ 31²⁴
 כ final 17⁶
 כבוד 16⁹
 כון 10¹⁷
 כי 24² 61⁷ 116¹⁰
 כנור 33²
 כשל 27²
 כשר 68⁷
 ל 8³ 12⁵ 17⁴ 22³¹ 92²
 לא 35²⁰ 51¹⁸ 73²⁵ 100³ 105²⁸
 לץ 1¹
 מ as of infin. 48⁴ 127²
 מגן 18³ 47¹⁰

- מרו 109¹⁸
 מה 21² 74⁹ 139¹⁷
 מורה 9²¹
 מן 61⁸; 74¹²
 מרום 10⁵ 36³ 71¹⁹ 73⁸ 102²⁰
 מתים 17¹⁴ 26⁴
 נאה, נואה 23² 65¹³
 נאם 36² 110¹
 נזר 89⁴⁰
 נם 4⁷ 60⁶
 נעם 26⁸
 נצר 12⁸ 119²
 סור 25¹⁴ 55¹⁵
 סך 5¹² 42⁵ 91⁴
 עבות 2³
 עבר 7⁷ 78²¹ 84⁷
 עז 8³
 עטה 84⁷ 89⁴⁶ 104²
 עלם 9¹ 101¹ 48¹⁵ 66⁷
 ענה 22²⁵
 עקב 89⁵²
 ערד 5⁴
- פוח 10⁵
 פז 19¹¹
 צדקה 24⁵
 צוק 41⁹
 צור 19¹⁵ 49¹⁵
 רע 15⁴
 רעה 37³
 שגב 9¹⁰
 שרעפי 94¹⁹
 שאף 56²
 שדי 68¹⁵
 שחת 9¹⁶
 שלו 30⁷
 שם 40⁵
 שנ (var. roots) 77¹¹
 שעישע 94¹⁹
 תודה 50¹⁴
 תך 10⁷
 תם 25²¹ 78⁷²
 תמים 18²⁴
 תמך 16⁵ (17⁵)

III. ENGLISH AND LATIN.

Accents 5¹¹ 26⁸ 37¹ 144¹³
 Arabic 2¹² 12⁸ 21³ 32⁴ 43⁴ 90¹⁰
 141⁵

Aramaism 7³ 16² 17^{3.11} 18⁴⁶ 19¹⁴
 23^{4.6} 26⁶ 34^{3.13} 37¹ 45¹⁴ 46¹⁰
 48⁴ 52³ 61⁸ 65⁸ 68^{7.16} 73^{8.21}
 77³ 78²⁰ 79¹⁰ 83¹² 84⁶ 89¹³
 90⁹ 91⁴ 103¹⁶ 104¹² 108¹⁰
 110³ 119¹¹⁸ 127² 140⁹ 141^{4.5}
 142⁸ 144¹²

Case

Nomin., pendant 18³¹ 90¹⁰
 103¹⁵; assimilated 9⁷; vague
 42⁶

Accus. with Passive 19⁷; cog-
 nate 51¹⁶ 119¹³⁶; of time
 119⁶²; of respect 34¹⁹ 52³;
 in *v* 11⁵ 29⁷; double Acc.
 21³; instrument(?) 12³ 68³²

Gen. in titles 29¹

Dat. 24⁴ 68³⁰ 51¹⁹ (89³¹) 119¹⁵⁰

Vocat. 5³ 26¹² 68⁹ 122²

Collocare 23²

Cherubin 18¹¹

Days of the Week 24¹

Double consonants: *γ* 38¹³, *κ* 75⁹,
λ 17¹¹, *ν* 45¹⁷ 90², *ρ* 1³,
σ 40⁷

Doublets 4⁵ 15⁴ 18³⁶ 22² 29¹
 37²⁸ 76⁶ 132⁴

Dum 68¹⁵

Educare 23²

Exercise 1²

Gradus 45⁹

Hebraic Feminine 27³

„ Syntax 2¹² 18³³ 39¹⁴ 88⁶

Learned 2¹⁰

Legal metaphor 109⁶

Maccabees (Quot. in Bk. I) 92⁸

Margin 18³⁶

Neuter for abstract 89³⁶

Neuter plur. subject 2¹

Plurals, unusual 18¹² 31²⁴ 63⁴ 73²⁴

Preposition, attraction of 151⁷

Pronoun, with prep. omitted
 31²²; merged 9⁷; supplied
 97¹; separable (Hebr.) as
 object 56⁹; relative attrac-
 tion 7⁷ 105⁹; pleonastic
 pron. 74²

Pronunciation (Gk.) 14³ 38¹³
 71⁹

Scopere 77⁷

Similar sound 4⁵ 18³⁰ 42² 91¹⁴
 111⁵ 119¹⁵⁸

Sustinere 25³

Titles 27¹*Ventilare* 44⁶

Verbs

with both trans. and intrans.

meaning 7⁶ 71¹²Middle voice 27³ 49¹⁵Mood, Indic. with ὄραν 102³
120⁷Imperative Pres. 2^{10.11} 4⁵11¹ 32⁹ 49¹⁷ 96² (98⁴) 137⁷Imperative Aor. 22²⁴ 27¹⁴29¹ 107³² 135¹⁹

Imperative Pres. and Aor.

4⁶ 37³⁷ 62⁹ 78¹Verbs (*continued*)Mood, Fut. as Imperat. 10¹⁶56⁸Subjunct. Pres. 1³Optat. with ὥσεί etc. 83¹⁵Optat. 2nd Pers. 85⁸Optat. in questions 120³Particip. 2^{6.7} 45¹ 68¹⁹ 88¹⁶
101⁴Moods, varied 2¹² 17²Perfect 15⁴ 93¹3rd Pl. in -σαν 5¹⁰Augment 49¹³ 65⁴

